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What Is a Seminary?

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The development of the modern theological seminary has gone so far these days, and the life of the Christian church has become so complicated, so diverse, here vigorous and aggressive, there weak and faltering, and conditions in many quarters of the world have become so difficult and threatening, even approximating those of the early Christian centuries, that it seems not only timely, but even imperative, that we begin to ask in all seriousness, Just what is a seminary?

A seminary is, of course, an educational institution. It is also a church institution. Thus far in our definition of a seminary there will be no disagreement. But when we conclude by saying that a seminary is a church educational institution for the training of preachers, there may be some difference of opinion. Some may believe that the purpose of a seminary is broader than simply the training of preachers.

Leaving the debatable purpose of the seminary to be considered later, let us give attention to the two parts of the definition on which there is agreement.

1. The seminary is an educational institution. That means that the seminary is set in the midst of a great educational system. It has relations with other schools and with general academic standards. It is more or less under the influence of all the vagaries of twentieth century general education. Probably no two seminaries have yielded equally to these wild fancies, but none has been free from their pull. New depart-

ments have been added. Courses of study have been multiplied. The "elective" principle has been given large recognition. Old fashioned "teaching" has given place to directing the student in a course of more or less discursive reading out of which it is hoped he will appear directly with a trained mind and a correlated system of thought. Debate still rages in the field of general education as to the value of the movements which have thus influenced the seminaries. This debate is too often, doubtless, controlled by personal attitude toward conservatism or radicalism, an attitude that should be eliminated as completely as possible from the discussion. The only factor worthy of consideration is the effect of these movements on the development of human personality and efficiency in life work. If these trends are developing a finer type of personality and making more efficient workmen, then they are to be welcomed and further amplified. But are they? What has life to say about it? Is there any significance in the fact that these trends in general education and increasing juvenile crime have both come in together? Can any increased efficiency in labor counterbalance deteriorated personality? On the whole, the seminary is certainly quite justified in being slow to accept recent trends in general education, and should probably feel under obligation to get on without them until they demonstrate their value.

2. The seminary is a church institution. To agree that the seminary is both an educational and a church institution raises and somewhat underscores a question that now requires consideration. Is a seminary primarily an educational institution or a church institution, or is it equally both? If an institution belongs primarily to that out of which it stems, to that to which it is responsible and to whose upbuilding it (at least supposedly) contributes, to that apart from which it would cease to exist, then the seminary is primarily a church institution and not an educational. For there can be no denying that the seminary arises from the church, is at least supposed to be responsible to the church and to contribute to its upbuilding, and that apart from the church it would cease to exist. And if the seminary is primarily a church institu-

tion, there is all the more reason why it should resist the questionable trends in modern educational practices.

Moreover, the fact that the seminary is primarily a church institution raises another sign of caution. As a church institution the seminary is open to the influence of all the fads and foibles of church life. Such there always have been and always will be. Let one or two examples from the church life of today suffice. The fad of higher criticism of the scriptures has doubtless passed its peak, but more than one seminary still suffers from its blight. The fad of the "social gospel" continues among us, possibly with increasing strength, and hardly a seminary in the land is escaping its influence. Perhaps some of our theological schools need to feel its power, but surely all should recognize it as essentially a fad. Then there is the rapidly rising fad of a united Christendom, a movement that will probably pester the seminaries for another twenty-five to fifty years. Because it is a church institution, growing out of and set to minister to the life of the church, the seminary must face these movements, compounded of the good and the bad, and with care and caution estimate their value.

3. The purpose of the seminary is to train preachers. There are certainly those today who will say that such a statement narrows the field of the seminary unreasonably; that there is now a considerable demand on the part of the churches for directors of young people's work, leadership training, etc., and that the seminary is under obligation to produce men qualified for these posts.

During the last several decades "religious education" has been greatly emphasized and publicized. It has added a new "department" to our denominational colleges and seminaries and to many state schools. It has significantly stressed the teaching function of the church and all her organizations, and has carried religious instruction into the public schools so that in some places as many as 75 to 95 per cent of the pupils in certain grades are being reached. By some religious education seems to have been regarded as a cure for all our ills. But it has not been such, nor can it ever be. It may appear

somewhat "hayseedy" and unkind to make such a distinction, but the task of the church is not simply religious, it is Christian. Let no one belittle Christian education. May we have far more of it. But let no one over-exalt "religious education." It does not necessarily include the Christian emphasis, and often must exclude it. Surely it is safe to insist that our churches, wherever they may have anything to do with it, want education to be Christian and not simply religious. And just how should the seminary training of a Christian teacher differ from that of a Christian preacher? Isn't the preacher essentially a teacher?

As a church institution the seminary must center its efforts upon the Christian message and the application of that message to the needs of men. Whether its students are to teach or to preach they can be qualified for their task only as they know the gospel and how to apply it effectively to human needs. Is the seminary today doing its work along these two essential lines as thoroughly as it should?

Comparisons are "odious," but how, many times, can we see things as we should without them? Think of these. Is the seminary today teaching the Bible as thoroughly as the medical school teaches materia medica? Is it helping its students to understand the human personality as the medical school helps its students to understand human anatomy? Are its scholastic requirements as high as those of the medical school, the engineering school, the law school? Would its graduates be able to meet such tests as are required of doctors and lawyers before they can practice? Can it be possible that we think a man must be better qualified to minister to the body than to minister to the soul?

What is a seminary? It is a church educational institution to train preachers, carefully weighing, in the process, educational methods and the various movements in Christian life and thought, accepting and using those methods and recognizing and emphasizing those movements which well help to make its graduates at least as well trained and efficient as graduates in law or medicine, and steadily rejecting every method and avoiding every subject that will weaken its efforts or hinder the accomplishment of its task.

Specialized Training in the Seminary.

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Address before The Southeastern Regional Conference, The American Association of Theological Schools, Lexington, Ky., March 27, 1941.

The problem of specialized training in the theological seminary stands in the forefront of the more general problem, What shall the seminary teach? I shall ask your permission to deal with the larger problem first.

Let me focus it by relating a conversation which occurred several years ago in the faculty meeting of a seminary connected with a certain university. In this meeting plans were being discussed as to the possible enlargement of the university library, and the university president, who was present, drew a line between the seminary and other specialized schools connected with the institution. "You cannot expect," he contended, "to compete in such matters as library accommodations with the strong professional schools of law and medicine. They need more room." This president did not by any means stand alone in his reluctance to view the Christian ministry as a profession, and the divinity school as a professional school. Many American educators and churchmen alike would draw the line just where he drew it. But some do not; and I should like to take my place among them.

I recall a sharp question I once heard put by a professor in a graduate school. "What," he asked, "is the status of the Christian minister? Is he a professional man, or is he not?" Then he added, "If he is a professional man he must be trained as definitely for his work as other professional men are." The ministry, as we are often told, is a spiritual calling and not a secularistic profession. This contention is not wholly groundless. In these hard-grained modern times we have constantly to be on our guard lest the spiritual vocation of the ministry die out and an unspiritual profession come in to take its place. But do we necessarily secularize the ministry when we regard it as a profession? Some things in this

world, as Dr. Borden Parker Bowne once remarked, cannot be settled by the formula *either—or;* they are *both—and.* And that is the case with the work of the Christian ministry; it is not *either* a calling *or* a profession, but *both* a calling *and* a profession. And the school which is adequate to train the young candidate for the ministry must be both vocational in its spirit and professional in its method.

If I may assume in this broad sense that the ministry is a vocational profession, I have now to ask where the true center of our profession lies. My own experience as a theologue, back in the days of the first World War, may serve to bring out this problem.

My generation of seminaries were quite bedazzled by the new light of the "religious education" movement which was just then coming to considerable strength. Many of us doubted the wisdom of going through with the general seminary course, for we thought we saw a way to make a short-cut in the business of establishing the kingdom of God in the earth through religious education. We were greatly tempted to swing over into the specialized field of religious education, and work toward a newly created degree in that direction. This was a serious thing to do, and before I decided on it for myself I sought the counsel of our resident Methodist bishop, who was himself an alumnus of my theological school. He strongly advised against the change of plan, on the ground that the new degree was not yet well established, and also that it represented a highly specialized form of training which did not have the balance characteristic of the standard divinity course. I followed his advice, and completed my divinity course. But later I entered a graduate school and worked out a doctor's degree in religious education! This bit of autobiography is not important in itself; but it is used only to show the perspective in which this paper is written. The basic interest of the ministerial student is best served by a general course of theological training, carefully weighted and balanced with reference to the essential insights and skills necessary in a successful pastoral ministry. If he has strong special interest in one or another of the particular vocations which

have come into vogue in modern church work, he can very well go on from his divinity degree to such special professional training as will best serve his purpose.

I have already suggested that the true center of the divinity course is to be found in the general field of the pastoral ministry. In support of this opinion let me repeat a remark which I once heard the late Professor George Croft Cell make in a church history class. He was gravely concerned over what he felt to be the undue importance attributed to the administrative function in modern church life. The administrator, he felt, had come to overshadow the pastoral preacher; and he was convinced that this was a false emphasis. He emphatically claimed that in her most vigorous and vital periods the Church had always regarded the pastoral minister as her primary representative. At that very moment there was a rising clamor throughout the Protestant world for a 'practical' church program which looked in other directions than a pulpit-centered evangel. The spirit of unrest which this clamor betokened worked itself out in various propaganda campaigns, notable among which were that of religious education to which I have above alluded, and that of the so-called social gospel movement. Perhaps it would be well to take a moment to glance at these two movements and see what was their bearing on the work of the minister, and in consequence on his training in the theological school. This bearing was double: it was both theoretical and practical.

The social gospel agitation began as an effort to reform preaching itself, registering as it did a vehement protest against the overaccentuated individualism characteristic of a good deal of our nineteenth century preaching. But in its more radical phases it soon began to militate against the central significance of preaching altogether. On its practical side the social gospel program gradually receded from the sphere of the Christian pulpit in the direction of specialized types of social service. In this direction it drifted off more and more into what came to be known as modern 'humanism.' On its theoretical side its absorption in the problem of humanity at large caused it by degrees to lose sight of the individual

soul, and in consequence to discredit any form of preaching which centered itself in the soul and its eternal destiny.

Let me make it clear that I am speaking here of what might be called the 'left wing' tendency in the social gospel movement. I do not for a moment accuse all socially minded preaching of this drift away from the ancient Christian emphasis upon the individual soul and its destiny. I am referring only to that 'humanistic' current toward the left in the social gospel which has marked a serious deflection from the central flow of our Christian tradition.

Religious education has likewise brought its sharp challenge to the pulpit and pastoral ministry, but its angle of approach is somewhat different. Religious education grounds both its theory and its program in the modern educational concept of the nature of the child. Education, we are told, has to begin with what nature has invested in the child. All it can do is to evoke and nourish his native possibilities; it can in no manner engraft anything else upon his growing experience. Working on this hypothesis the religious educator assumes that the child is by nature potentially religious; and he takes it for his task to evoke such natural religious response as he can, and nourish and train it in habitual systems of behaviour which will make for stable religious character.

Now the assumption that the child is naturally religious runs counter to a very powerful belief which has streaked its way through both Catholic and Protestant theology. I refer to the doctrine of the spiritual disability of man which resulted from the falling into sin of our race in the beginning through Adam. This doctrine denies the possibility of any growth in grace, educationally or otherwise, until radical conversion has re-instituted the utterly disabled image of God in the soul of the sinner. It has never held undisputed sway in Christian thought, for there has always been an undercurrent of feeling that there must be something potentially spiritual in natural man, or else there would be nothing upon which the gospel appeal could take hold. In religious education what had been but an undercurrent has now become the main current in the Christian conception of man.

Such a revolutionary change cannot be ignored. It is obliging our seminaries to reopen the whole problem of the spiritual nature of man, and to analyze and appraise an educational procedure quite at variance with what we have hitherto known. We have much to learn from this new educational approach to the spiritual life. But a note of caution must be sounded nevertheless. There is a certain flare of fitful light through the philosophy of modern religious education which is not itself clearly Christian. It is difficult to identify, but I cannot escape the feeling that it is a flashing forth of what we have come to know as naturalistic 'humanism.' Let me explain what I mean.

Religious education properly seeks to naturalize religious experience as far as it can; that is, it endeavors to find in it an integrative and creative element at work in the whole life of man. But the trouble is that this naturalizing process tempts the educator to see in religion one of the merely natural functions of life, and nothing more. Christianity is not averse to finding God at work in the midst of the operations of nature; but it has always viewed him as a transcendent Person who rises distinctively above the loom of nature with whose weaving he is so ceaselessly engaged. For Christianity, that is to say, God is always the transcendently Other, however immanent in the ongoings of nature he may be. Christianity has always insisted on the differentiation of personality from the natural process in which it comes to expression. It has always seen God high above the world-process. God is the distinctive Person with whom every human soul can enter into fellowship, as friend holds fellowship with friend. Our seminaries must bring their youthful ministerial candidates clearly into the light at this point. The temptation to let naturalistic humanism lead the eager young mind over educational trails which end in the bog of pantheism is very strong, and it must be sharply and courageously checked.

On the practical side, the seminary must weigh the proper relation of religious education to the whole field of the pastoral ministry. With all friendly hospitality to the program of religious education as extending and enriching the pastoral

function, it must not allow it to enter into competition with the pastorate.

Let me merely mention another special profession with which the pastoral ministry in our day must come to terms. I refer to the profession of psychiatry, from which the pastor of the future must take many cues, but to which he should by no means bow. Two dangers are beginning plainly to manifest themselves in the influence which psychiatry is increasingly exerting over the imagination of the young minister. One is the temptation to feel that a course or two taken in the field of psychiatry makes a person a specialist; and the other is the false notion that psychiatric treatment is synonymous with pastoral care. The best of the psychiatrists would join me in urging caution at both points. In regard to the second, the seminary must guard its students against the runways of naturalistic menticulture as a by-pass for spiritual regeneration. We need the clinical techniques of psychiatry, but we cannot afford to let these in any sense or degree become a substitute for the spiritual care of souls.

Now with reference to all such fields of culture and training as those to which I have alluded the seminary must equip its young men to take their rightful place of leadership. It must primarily afford a broad culture upon which special forms of instruction can be safely based. Of course such a culture is not the peculiar function of the seminary, for it depends upon what the seminarian brings with him in the way of mental preparation from the college, and even from the high school, as to what the seminary in its brief course may do for him in laying a deep and secure foundation of a general sort for his professional career. The education of the minister should be broad enough to enable him to enter into both the theory and practice of the special vocations within the church as an intelligent and whole-souled leader. It should secure him against any such deficiency in culture as would let him be forced into a corner by specialists who on a full view of the pastorate should be his constant co-operative assistants.

The pastoral function, which I have held up as the key to the general function of the seminary, has for its one vital con-

cern the spiritualizing of the neighborhood. The local church may think of its neighborhood as its own parish. But even the smallest church has its connections with the Church at large, whose neighborhood embraces all that we mean by the Social Order. Whether we think of the little world of the local parish or the great world of the human social order, it still remains that the unique function of the Church and its minister is to spiritualize the neighborhood. And it is the one inclusive function of the seminary to train its students for this most exalted, perplexing, and soul-trying of all vocations, the spiritualizing of human life.

If this is its function how shall the seminary construct its curriculum? Whatever its practical problems may be, the seminary is by its very nature committed to those procedures, and to those only, which promote efficient leadership in the spiritual conquest of the world. Not only must it select such courses as will conduce to promoting spiritual leadership, but it must weight and gear them in such a manner as to keep them in stable equilibrium with reference to the master-norm of seminary work. Furthermore, the seminary must constantly maintain a proper balance between courses of a very general interest and highly specialized ones. Of the latter I have attempted here nothing more than what might be called a specimen analysis.

Specialization is the temptation of every professional school, for it is difficult indeed to keep the general practitioner in the center of the circle. In theological education we have to keep pulling ourselves back, as do all professional schools, to the key interest of the general practitioner, that is to say, of the pastoral preacher. In this connection you may recall an interesting experiment which the celebrated London preacher Charles Haddon Spurgeon made with reference to establishing a college for pastors. Mr. Spurgeon lacked a good deal in the way of intellectual insight and attainment from our modern point of view. But nevertheless I am convinced that he had a good idea; and I fancy that the hard logic of practical necessity in our own day may very well drive our seminaries back to it.

The pastorate, to be sure, must be seen in all its bearings, and the courses which train men for it must be seen in their complete composite pattern. Only when the whole pattern lies in view can we estimate the values of any particular course with reference to it. Furthermore we must allow for the peculiar interests and abilities of one young man as over and against those of another, even when both expect to enter the work of the general pastorate. The pattern must not be made so rigid that there is no flexibility in it to accommodate personality variations. But granting that, some sort of a pattern there must be, a pattern within whose broad outline an adequate pastoral training may take its proper shape.

I do not favor high specialization in general ministerial training; and I do not think we ought to make the standard divinity degree a coverall for a hodge-podge of specialized courses thrown together more or less at random. But on the other hand I see no good reason why highly specialized professional courses could not be worked out under the aegis of other academic degrees. In the latter case, however, they would pass beyond the margin of the divinity school proper.

As for the divinity degree, let us gather all such courses as deal with practical problems around the one center of the spiritualizing function of the pastorate, and all such as deal with theoretical matters around the spiritualizing function of the pulpit. My plea is for a kind of seminary training which explores all the spiritual possibilities of the young minister's life, in order to set them free for the gloriously exacting business of helping to spiritualize the world-neighborhood. That there is room for some specialized training even in a general seminary course no one will gainsay; but such training must relate itself normally to the general work of the pastorate. We cannot afford to let special interests force our divinity school work away from its one true center.

Christ's Gift to Women and His Gift of Women to the Human Race.

[Address at Baptist W. M. U. Training School Commencement, Louisville, Ky., May 8, 1941].

Printed by request of many who heard the address.—John R. Sampey, Editor-in-Chief.

By W. O. Carver, Louisville, Ky.

"Under Christianity begins that position of woman, which has been since, both an element and an evidence of the progress of the most advanced races. With all changes of society, she has never lost the halo which the New Faith threw about her then, and . . . even the submergence of the Roman Empire under the Northern barbarians, only aided the influence of Christianity in exalting the weaker sex." This statement by Charles Loring Brace in a volume first published in 1882 and going through five editions in fifteen years modestly affirms one of the chief innovations of the Christian Religion and one of the most fruitful for civilization [Gesta Christi, cf. p. 35].

That the relatively advantageous position of woman in society and in religion in the course of "humane progress under Christianity" and within Christendom is the gift of Jesus Christ to women and to the world is not now so widely recognized as it deserves by modern makers of history nor even by women who claim and exercise their freedom but who do not always accept the opportunities and obligations which this freedom involves.

The uniqueness and originality of Jesus among the founders and interpreters of religions in his attitude toward women does not stand out in prominence for most people. Brace, in the volume cited, contrasts the Christian teaching and practice with what one finds in the founders and in the most influential literature of other religions. Even more fully and forcefully is this contrast developed in two addresses pre-

served in a remarkable volume of "Papers and Addresses presented at The Woman's Congress of Missions," held in connection with the Columbian Exposition in Chicago in 1893 and published by the American Tract Society in 1894, under the title Woman in Missions. All the seventeen addresses were by women. Two of them discuss "*Woman* in the World's Religions."

The Christian Gospels contain no statement more amazing and more revolutionary than one recorded incidentally and almost casually by John in his story of the death and restoration of Lazarus. "Now Jesus loved Martha—and her sister— and Lazarus." "Jesus loved Martha." It would have been impossible—unthinkable—that this should have been said of Manu, traditional law-giver of the Hindus; of Gautama the founder of a faith that embodied ethical revolt against the deadening social shackles of the all-dominant Hinduism; of Kung-fu-tze the prophet of social ethics for more of humanity's millions than have shaped their lives by the teachings of any other leader of men; of Zoroaster, most ethical and spiritual of all prophets outside the stream of the Hebrew-Christian tradition; of Mohammed, who although he owed his opportunity and influence to an extraordinary woman and had also opportunity to learn from Jesus, still failed utterly to appreciate the personality potentiality of womanhood, and under profession of guarding her purity beyond all other teachers put her under a bondage more complete than in any other system. Moses stands on a higher plane than any other law-giver of men's religions and more consciously interpreted the purpose of ethical Deity. Yet even of Moses it could not have been said that he loved an individual woman, without detriment to his standing and influence. Before his own conscience and in the eyes of his disciples it would have been a demolishing disgrace for any other founder to have spoken of women as Jesus did and to have treated them as he treated them.

"Now Jesus loved Martha." That statement embodies with concrete definiteness one of the most central and essential teachings and factors in Christianity.

"Manu's whole teaching about woman is based on the assumption of her impurity." If a Brahman is reading the Veda, and a woman comes within range he must cease for "her ear is not pure enough to hear what the vilest man may read." "A virtuous wife," must revere her husband as a god, however base and even licentious he may be. No sacrifices or fasts are permitted to women in Hinduism. For sacred oblation let her "wash the feet of her husband and drink the water. For the husband is to the wife greater than Vishnu." Out of the conception reflected in these rules come child marriage, and child widowhood, sati and infanticide, nautsch dancing and prostitution. Woman has no individuality—without a husband has no soul, and human existence only in father or husband.

Gautama, despite his praise for his relatively high ethical standards and his embodiment of the spirit of gentleness, gave to woman no independent identity on the human plane and allowed to her hope of rising in the scale of being only on condition of her so accepting her position in relation to man and to the Buddhist ideal as to have her Kharma integrate its next existence as a man: only then she might set foot on the noble eight-fold path that leads to Nirvana. According to the elaborate legends, to his foster-mother-aunt's persistent pleadings he finally permitted her to organize the order of nuns, knowing that as the price of such an ignoble concession he was delaying for ages his own beatification and the coming of the final Buddha. One of the penalties for crime in man was femininity in a future existence.

With all his social ethics Confucius has no word to condemn the evils which women suffer, polygamy, ignorance, slavery. He teaches, and for nearly five thousand years China has practiced the doctrine: "Man is the representative of heaven and is the supreme over all things. Woman yields obedience to the instruction of man and helps to carry out his principles. On this account she can determine nothing of herself, and is subject to the rule of the three obediences: when young she must obey her father and elder brother; when mar-

ried, her husband; when her husband is old she must obey her son" (Brace 455). There was in China no school, private or public, for teaching girls until Mrs. Shuck opened the first in 1837. When Christian missionaries began teaching girls in India the opposition sometimes reached the stage of riot.

Shinto taught that woman is the creature of man; that her husband is her god; that she is to be divorced if she fails in obedience to her husband's parents.

Into a world that subordinated, depressed, degraded and exploited women came Jesus with his clear-visioned humanity. Through the revelation of God in Israel and the prophets of God to Israel a path had been opened which he straightened and widened to make it a highway of honor for women and for men and women as together they should walk the way of the Kingdom of Heaven.

Jesus' attitude toward women appears in the record as a matter of course. It is not justified or defended. He simply did and said what was right and left it to be accepted and applied. It was not his way to support his teachings by argument or appeal to authority. He spoke "as having authority" —the authority of essential reality. 'His Father abiding in him was doing his works' and his words were the definitions of the deeds of God. In nothing is this more true and to him more natural. His ways with and for women were often shocking even to the Hebrew ideas of propriety with reference to the place of women in religion and in life.

He treated women simply as human beings and with only such reference to their sex as circumstances made natural and inevitable. If the Twelve were amazed to find him at Jacob's well talking with a woman, he wholly ignored their astonishment, and no one of them ventured to ask an explanation of him or in his presence to rebuke the boldness of the woman.

If Jesus had taught Nicodemus alone the spiritual demand for rebirth into the Kingdom of Heaven, with equal readiness he gave the lone Samaritan woman the deep word about the spirituality of true worship and the unimportance of place equally in case of Mount Gerizim and the Holy City. If to

a single penitent robber from his cross Jesus pledged immediate immortality with himself in Paradise, so also to Martha alone in a quiet place he gave the assurance "Thy brother shall rise again," and went on to give the deepest word anywhere recorded concerning personal immortality: "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die."

If Zacharias, Joseph and Simeon constituted a trio of men with spiritual insight to receive him, they are matched by Elizabeth and Mary and Anna "a prophetess" waiting in her great age to see and declare the consolation of Israel. If Jesus chose twelve disciples to aid him in his ministry and to be the custodians and prophets of its continuance, equally did he recognize the company of women who went about with him through cities and villages and ministered to him and the Twelve out of their substance.

The humanity of Jesus is appropriated through his mother. The first words of his found in the Gospel record were spoken to his mother to whom he announced his unique relation to his divine Father and the compulsion of his dedication to the affairs of his Father. His last words addressed from the cross to human need in loving personal concern committed his mother to his "beloved disciple" and him to her in the relation of son and mother, a relation which he had sanctified and glorified in the Nazareth years.

His disciples from Galilee and from Judea who attended and witnessed the bewildering intensity of events which left their Lord in Joseph's tomb outside Jerusalem, and who held sad conferences and vaguely wondering vigil in that upper room whence he had taken up his journey via Gethsemane and Calvary, included women and men. Out from the tomb he first encountered women, to one of whom he gave his first resurrection message and a commission to his men. Together men and women were led by him to Olivet for the ascension commission and blessing. Together they waited and planned for service until Pentecost, when all alike "were filled with

the Holy Spirit and began to speak . . . the wonderful works of God." In explaining Pentecost as the fulfilment of God's promise-plan "through the prophet Joel," Peter included the women: "I will pour forth of my Spirit . . . and your daughters shall prophesy. . . Yea . . . on my bondmaidens in those days will I pour forth my Spirit; and they shall prophesy."

And in the event and in the progress of the gospel we meet in the New Testament a Lydia as patron and leader in the first church of Europe under Paul's ministry; a Priscilla who takes the lead of her husband in 'expounding more perfectly the way of the Lord'; a Chloe, deaconess of the church at Cenchreae; an Apphia who for Paul is "our sister" alongside his "beloved fellow-worker Philemon" in whose house a worshipping, working assembly found a home; and many another woman "who labored with" the men "in the Gospel" and were given undiscriminating recognition.

How could it be otherwise in a religion founded by Jesus? In him as the Christ there "can be no male and female," for we "are all one in Christ Jesus" (Gal. 3:38). Christian husbands must keep the prayer way to God's presence open by "dwelling with their wives on an intelligent basis, giving honor to the woman as (physically) the weaker vessel, but as being also joint-heirs of the grace of life."

For the first time in human history men and women, in the religion and the church of the Christ, were put on a basis of equality in worth, in grace, in privilege, where each according to fitness and spiritual gifts was to find and fill the appropriate and effective function for the growth of the Body of Christ.

This ideal of Jesus and practice of the early church has not had full expression in any social order nor in the Christian churches in any period of their history. In the New Testament this was not set forth as a demand nor as a dogma. Like slavery and other social institutions the subordination of women to the will of men was to be corrected and overcome not by direct assault and dogmatic teaching but by the legitimate working of the spirit and the ideals of Christian community.

The oppressed and suppressed elements of society were not taught or encouraged to go forth crusading for rights. Christianity calls upon its followers to serve, not to assert themselves; to proclaim God's grace for all, and themselves ever bearers of blessing to others. Only thus can organized Christianity be prophetic, be the church of God as distinguished from a society for social change and a partisan movement divisive of community life. Christianity is not a warfare against men and groups with other ideas; it is a society of witness to the Kingdom of God, associations of evangelism, not organizations demanding favors or rights. In the social order Christians constitute leaven, not dynamite; not social dynamite but spiritual dynamic Christianity. It releases the power of God in a gospel, but does not accumulate force to enforce claims. Through the centuries Christian women have witnessed and served and waited on God to enlighten Christian men concerning their place and capacity in Christian institutions.

The Christian church arose in a man's world and its men thought largely in terms of masculine responsibility and dominance. Nor does the Christian idea change the fact of masculine responsibility, even as it saves man from the spirit of domination and the arrogance of superiority.

The Christian movement has expanded through the centuries into regions and cultures which were controlled by men and subordinated and dominated women. Thus almost universally men have applied and women have accepted in the churches the social standards and conventions of the communities in which the churches arose. This they did almost unconsciously and in this, as in so many other matters, did not seek to find and express the mind of Christ or give freedom to the genius of the Christian religion. Very naturally and inevitably men were the interpreters of the terms of the New Testament and expositors of the Christian principles. A too masculine cast has been given to the interpretations and expositions. Jesus Christ has not been thoroughly understood nor has his mind found full expression in the polity and procedure of his churches. Dr. F. A. Agar has facetiously ex-

pressed a damaging fact by describing the churches in their administration as manocracies. This fact has too often, and even in matters of great import, caused the churches to stand between the gifts of the Christ to the women and his gift of the women to the world. Who has not seen women with obvious gifts of the Spirit silenced and thwarted by some man without any spiritual gift!

All translations of the Christian Scriptures reflect the warped viewpoints of man-controlled institutions in passages dealing with women, and the established interpretations further misrepresent the meaning of the original words. The most glaring example of this is the passage in Ephesians 5:22-32. The Authorized version reads verse 22, "Wives obey your husbands, as unto the Lord." There is no imperative in the Greek text; this is not a sentence at all but the closing participial phrase of one of Paul's long sentences beginning four verses further back; and the word does not mean obey. Furthermore, the voice of the participle is not active or passive, but middle. It carries an exhortation to women in the disposal of their own lives. The autonomy of the wives is left with them and the responsibility for their behavior is left with the wives.

In the two succeeding paragraphs, in chapter six, we do have the word obey, in the imperative mood of a verb that places the authority in the parents over their children and masters over slaves. ὑπακούητε means hear as a subordinate and carry out the will of another who has right to command.

Wives, in the autonomous responsibility for their own conduct under God, are expected to order their lives in voluntary adjustment to their husbands as rightful head of the family. This perversion of grammar, syntax and sense has become "law" instead of gospel and found place in the approved marriage ceremony of the sacramental churches from which most of the democratic churches have borrowed it.

To follow up this misinterpretation, we find twelve verses, with thirty-eight lines, in the American Standard version, enjoining reciprocal duties on wives and husbands. Here men

being the expositors and preachers it has come to be generally understood that the major emphasis is on the duty of the wife and often it is wholly ignored that the husband comes in for any instruction. Now the fact is that 3 verses, 8 lines, are devoted to wives, while 8 and 2/3 verses of 28 lines emphasize the Christian standard for husbands; with one and a half lines at the end usually applied to the wives, but requiring the supplying of two verbs to give it that interpretation. Worse still, there is not an imperative verb applied to the wife, but the husband is laid under an imperative supported by several lines of argument. I came across an illuminating illustration of the almost universal ignorance of the facts about this celebrated passage in the book of an English Episcopal author devoted to the rights of women in the church and even in its ministry. He felt that this passage needed some evasive explanation, and began his effort to clarify it in the interest of his argument by admitting that its emphasis was on duties of women rather than men. It seems not to have occurred to him to consult the passage, which would have saved him some side-stepping and given him a powerful support for his liberal contention.

Thus far in almost all church bodies since the first century, in modern times in evangelical churches—from the Episcopal to the cross-roads Baptist church—it has been assumed that in the man-dominated ecclesiastical bodies and in the man-voting democracies the men are to determine "the place of the woman in the church"—which is the title of an important volume by a number of Episcopalians and published both in England and the United States. In general it is true that recognition of woman, in all spheres of community life, has followed demonstration of her inherent capacity in unencouraging environment. And in all ages every generation finds some women of outstanding influence, and this has been true in the Christian church more than anywhere else.

In the western world and in the last hundred years women have come into ever increasing recognition and in many respects have become units integral in the social organism, with creative power and influence.

During the past hundred years in the west, especially in Great Britain and the United States, women have increasingly asserted themselves and demanded their rights. This approach is very human but not essentially Christian, as already indicated. It has largely been in fields we designate secular that the campaign has been waged, politics, industry, business, education, suffragist crusading and other specialized agitation brought forward a comprehensive movement called femininism. This has unfortunately been untempered by Christian ideal, motive and aims; and the churches all too often set themselves to oppose it entire, thus antagonizing the legitimate full autonomy of woman as a unit in every social organism.

The first world war disrupted all forms of organized life. Women were needed for many tasks on unprecedented scale. They responded with restless eagerness. Important constraints and orderly restraints dissolved. Women claimed and men encouraged "rights" that are proving ruinous to morale and morality and threatening the stability of our civilization. Women have as much right as men to drink, to gamble, to be profane, to sex indulgence, to all forms of dissipation and license. Which is true as a statement but is a wholly false and destroying statement. Women have as little right to demean themselves and debase their humanity and to ignore God's ideals for society as have men, which is no right at all. If women shall in any large measure demand the right to be as bad as men our civilization is doomed and there is no hope for humanity. Through the centuries men have required women to carry a disproportionate share of the moral and spiritual burden of human progress. They have practiced the dual courses of debasing and debauching some part of womankind for their own pride of authority and for their indulgence of animal instincts and passions, while at the same time they exacted with sternest demand the modesty, purity and spirituality of the women they chose to honor and these carried the hope of the human race.

Now the time has come when women in their freedom must accept the challenge of a high calling and demand of

men a revaluation of themselves, and a readjustment of social responsibility. The hope of the hour and of the future lies with Christian womanhood, emancipated from masculine subordination by the freedom of the truth in Christ Jesus; and in Christian men and women accepting the high calling of God in Christ Jesus to work together for the saving of mankind to the glory of God.

Within Christianity woman's freedom of action has been achieved through demonstration of efficiency in service. That they have "gifts of the Spirit" cannot be questioned by any who see them exercising these gifts. And, as one writer puts it, "The organization of the church," in Paul's teaching and practice, "depends upon God's free bestowal of the gifts of the Spirit" and this "must carry with it the consequence women must be just as unfettered in the use of their gifts as men themselves." Note that we must still say "as men themselves," thus confessing that man is still the measure and in great degree the arbiter of woman's freedom even in Christ Jesus.

The demonstration of woman's opportunities and responsibilities in Christian service found their first realizations in missions. It was natural that it should be so. From the beginning missions revealed the humiliations and oppressions of women in pagan civilizations and the unspeakable sufferings they endured. The compassion of Christian women was bound to express itself in "Women's Mission to Women;" and all the more so as the seclusion of women in the heathen lands was seen to make them inaccessible to men in mission service. American women had just enough experience of subordination and repression to serve as index to the shame and damage involved in the bondage in which they were held in non-Christian lands. Christian women could not fail to go with the saving gospel of the Christ to women mured within purdah walls and suffering the seclusion of harems. They could not be held back from answering the unutterable appeal of little girls made victims of stupid and wicked customs of social convention in pagan civilizations and among the uncivilized. Ignorance, child marriage and widowhood, chattel

slavery from birth to death, these called women to transcend the conventions that were still restraining in Christian lands. Minds once opened for inescapable response to distant call and opportunity beheld waiting tasks in reach of hands at home and in ever-expanding forms their work in the churches and in the Kingdom of God developed in the older realms of Christendom.

Even fifty years ago Mrs. J. T. Gracey portrayed the character and sketched the work of thirty-nine "Eminent Missionary Women." Later Mrs. Montgomery told of the work and worth of "Western Women in Eastern Lands." Biographies of women who served in missions have multiplied into an extensive library. In 1938 the Central Committee for United Study of Foreign Missions issued through the Friendship Press a remarkable volume, Women and the Way. A dozen women of ten nationalities tell what the Christ in his Way has done for women the world around. And the products of missions in exalted and revolutionizing womanhood in the lands that lay under the shadow of pagan depression have been worthy of single biographies and group stories that make up another commentary on the creative power of the Gospel of Christ Jesus. Eminent Christian women in mission lands have thrilled and blessed the world in all lands, from the Pundita Ramabai to the famous Soong family, mother and three great daughters, most distinguished of whom is the wife of China's Chiang-Kai-Shek.

With the expansion of the spheres of women's activity logically came demand for training for service. The minds that must serve the gifts of the Spirit must be informed to understand and trained to do and to direct. The order of Jesus in planning a Kingdom ministry was call—training—commission—empowering by the filling of the Holy Spirit with his varied gifts. Preparation precedes Pentecost. American Baptists learned this lesson for their men ministers more than a half-century before they became aware that women workers would also require training "their calling to fulfill."

With characteristic conservatism and caution Southern Baptists found it especially hard to break the shackles of

cherished—if unholy—traditions. The very names of the earliest women's organizations in behalf of missions testified to accepted dependence and inferior status: mite societies; female missionary societies, aid societies. Even when a few Southern women grew sufficiently bold in the Lord to enter the rift of controversy over them among the male servants of the Master and to organize for large participation in the missionary work, they found it necessary to go forth without the camp of the Southern Convention bearing the reproach of the Christ. They accepted with humble modesty the permission of a majority of the brethren, emphasizing their desire only to serve by asking only to be recognized as "auxiliary to the Southern Baptist Convention," the status which they still hold pending the time when their full membership in the institution of Christ may find practical confession. Meantime the W. M. U. has grown so strong and important and its functions so distinctive as to make it doubtful whether the progress of the Kingdom would not be confused and delayed if the women's organization should be merged in the Convention on the basis of common interest and calling.

Women who "labor in the gospel" require training. Their intuitional approaches to principles of truth and life and their emotional response to openings and opportunities make them especially ready for generous and sacrificial service; but these qualities also subject them to peculiar danger of unsound methods and of movements lacking proper relation and balanced continuity. Besides training in the effective expression and implementing of their normally superior qualities women need the orientation of history and the setting of the contexts of comprehensive thought and of interrelated phases of work and institutions. Equally with men, women require and desire training in order that the labor of their hands may be established and that they may be steadfast and immovable as they abound in the work of the Lord, knowing that their efforts will not be in vain. One needs only to take account of the fact that women have been the founders of a number of bizarre movements in which wisdom was overweighted with emotion to see that knowledge and good understanding are

needed to control their good intentions and devotion of spirit. Theosophy and Christian Science are major examples of the danger. Two of the most extensive modern sects in Japan were originated by women whose idealism and personal powers lacked the constraint and wisdom which education and understanding might have provided.

The story has been often told of how this Training School originated to meet the need of young women seeking in Seminary classes the training for Christian missionary work to which they were dedicating their lives and for which no provision had been made.

It is also part of the Training School tradition cherished with frequent repetition that it was in the mind of a missionary, Dr. E. Z. Simmons of China, that the seed thought was planted by the Holy Spirit. He had seen the need for such preparation for women missionaries as could be had only in an institution devoted to the equipment of women for the growing opportunities and demand for their distinctive gifts. Conditions in China and on other fields were developing larger and larger demands for women.

The Holy Spirit transplanted the idea from the soul of Simmons to the nurturing hearts of some women at home, chief of whom at first was Miss Eliza Broadus. Thus at length influences converged and produced this school for training our daughters for their work of prophesying. Out of it have gone more than twenty-two hundred daughters of prophecy polished after the similitude of a palace.

You who graduate tonight have come into this heritage of high calling. You will take your place in the goodly procession and go forth to proclaim the mercy of our God, the love of our Redeemer, the grace of the Holy Spirit, the acceptable year of Jehovah and the open door of the Kingdom of Heaven. You go called, trained, commissioned. You will expect and await your Pentecost. Clothed with power from on high you will accept the specific gifts of the Spirit. And do you henceforth be each of you a gift of the living Christ to humanity in this hour of its deepest need.

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The New Theological Frontier For Southern Baptists

Das Kelly Barnett, Th.M.

There is a theology now prevalent among Southern Baptists that is provincial, dogmatic, apocalyptic, and institutional. This theology is imposed upon a South in transition from the pulpits by the self-appointed guardians of the Baptist faith and by means of a religious press that is, in the main, conservative and often reactionary. This theology, failing to revitalize itself by constructive theological thinking, has surrendered its independence to the growing institutionalism prevalent among Southern Baptists. There is a theology now in its initial stages among Southern Baptists that seeks to revitalize the traditional theology. This theology is liberal in its attitude, dynamic in its appeal, social in its application, and dedicated in its purpose to the achievement of the intention of God in history. As yet it is inarticulate; its exponents are either young and immature or old and overly cautious. But it does exist in the minds of thinking laymen, in the hearts of prophetic ministers, in the wills of young men who have vowed to God to make it articulate. And it will become articulate because it alone can give religious stability and direction to the dominant social and economic movements that are forming in the South. It alone can achieve a vital synthesis between Southern culture and the Christian ideology. History proves that it is impossible for a static ideology to guide a people in a period of rapid and uncertain transition. And Southern life is in transition.

This theology to become explicit in Southern thought and influential in Southern religious life must define its position in such manner as to secure historical continuity between the traditional theology of the past and the theology that it seeks to formulate. May it be emphasized here that we are not concerned about creating a new school of theology nor do we care to import a system of theology from any modern school of religious thought. But we do seek to interpret those

"given" truths dormant in our own theology in such a manner as to secure a new synthesis between Southern culture and Christianity. To achieve this synthesis it will be necessary

(1) To understand the distinct function of theology in the Christian movement;

(2) to orient ourselves in those historical, social and economic conditions in the past which formed the all-too-human element in the formulation of Southern Baptist theology;

(3) to achieve a clear insight into the present transitions of Southern life as they constitute a contemporary problem for the actualization of the Christian revelation; and

(4) to find within our traditional theology those elements which are persistent to our present need.

In this task we will not make the mistake of our predecessors by assuming that our theology will contain the "essence" of Christianity for, as Charles Clayton Morrison writes, "Like the 'essence' of anything else, the 'essence' of Christianity will be determined by the issue which at the moment is in the foreground of the immediate situation. The 'essence' is then that aspect which is pertinent to the issue."[1] The new thought frontier for Southern Baptists, therefore, arises out of those historical and contemporary conditions of Southern culture as they are directly related to the task of revitalizing the traditional Southern Baptist theology.

I

It is well at this point to define more clearly the function of theology. Theology has its origin in the fact that God has revealed himself in history. "Down the ages Christianity has come, maintaining or assuming with amazing consistency, and without controversy, this major premise of all Christian doctrine and all Christian devotion: that God has unveiled himself and his purpose, and that man's salvation lies in heeding the divine revelation and surrendering his mind and will to the revealed will of God."[2] Again Morrison says, "His (the theologian's) subject matter is the revelation of God in his-

[1] Morrison, C. C., What is Christianity, Willett, Clark and Company, New York, 1940, page 6.

[2] Ibid., p. 19.

tory, in which he himself is a participant."[3] In the early stages of the Christian movement little attention was given to a logical explanation of the Christian experience of redemption. The Christian community, blessed by the outpouring of the Holy Spirit, aware that God was achieving through them a purpose beyond their comprehension and effort, did not seek to systematize into an ideology their faith. But the mind of man persists in its search for meaning and demands that experience in any realm be related to a unified conception of existence. For that reason it soon became necessary to relate the Christian experience of the revelation of God to the totality of the personal life, and to those contemporary conditions that challenged it as a faith or that constituted an ally for faith it is proclamation. To achieve this synthesis it was necessary to enlist thought as an instrument. The result was a theology which is simply the interpretation of the life of God in the life of man, or the seeking "to make explicit in reason what had been implicit in experience." This thought is essentially a human construct. Theology would thus "constitute the human ideology of the Christian community, and should be treated as such, and not as divine revelation."[4]

It is this failure to perceive the difference between the Christian revelation as God's deed in history and Christian theology as the interpretation of that deed that gives to the theology of the past a sanctity that it does not rightly possess. As the reader will readily see, I am greatly indebted to Morrison for underlying ideas in this section of the paper. As a result the advocating of the rethinking of theology, in such a paper as this, is inevitably received with suspicion and often with hostility on the part of a group who consider that a theological statement of the past contains the immutability of the original revelation.

Theology thus consists of two elements, God's revelation and the contemporary environ affecting and conditioning the concepts of that revelation. This at once requires some definition of time or history. History is seen, if one may again

[3] Ibid., p. 189.
[4] Ibid., p. 170.

quote Morrison, "as man's active participation in the creative process of nature."[5] This creative process is in a state of flux, not static. On the basis that theology is the human construction of revelation, it then follows that it will undergo change as human life expands. To deny men the right to reconstruct their own theology is to force them to draw upon the thought formulations of the past which have become hard-set. Theological concepts can become fixed and unchangeable only when guarded by an institutional church. The Catholic Church is the logical answer to all who assume that any particular interpretation of the Christian revelation at a point within the stream of history can become normative for all sequent theology. Such thinking "overlooks the fact that every thought lives in a historical world and is therefore involved in the common destiny of morality."[6] Again this static concept of theology creates a dualism between man's actual existence and the sources of his religious conviction. Religious convictions are formed as the soul is actualized within the present ("Das Werden") as contradistinguished from the become ("Das Gewerden"); that is, we see life as form in which the actualizing of the possible is accomplished.[7] To become a slave to past religious thought is thus to create a dualism between the individual and his present world. To divorce faith from the present environment is to leave the evil conditions of that environment unchallenged by the dynamic of the Christian ethic.

Yet it is not well to be too hasty in the criticism of those who adhere to a static concept of Christianity. The Christian community has seen with true insight that its ideology is dependent upon God's action in history; for that reason change has been feared lest the distinctive element initiated by God into the community be diminished or lost. Nevertheless "no theology is ever final, and the limitations of every age called

[5] Ibid., p. 36.
[6] Spengler, Oswald, The Decline of the West, New York, 1939 (Eng. translation), p. 41.
[7] Ibid., p. 54.

for the correction of the next . . . and so as theologians we have to make a study of modern man."[8]

What then becomes the distinctive function of theology? Negatively its function is not theoretical. Theology considers itself the instrument of the intention of God in history. It is committed to a translation of that intention into the reality of the human community's growing actualization of the present. Such thought would be impelled to define the necessary action for achieving the intention of God. This theology will be quick to discern the assiduous attempt of the social environ to influence unduly the character of Christian thought, as the slavery issue did Southern Baptist thought prior to the war between the states.[9] It will be the further task of theology to guard against a speculative type of thought which makes Christianity a cosmic drama beyond life, the kingdom of God an interim ethic instead of a present potential reality.

Again, theology will need to define precisely its relationship to its allies, philosophy and psychology. Theology is not ultimately philosophy in quest of a cosmic view, nor is it wholly dependent on psychology in its subjective study of mental phenomena—it is the interpretation and expounding of God's initiative in history. Theological thought has in the main exhibited two tendencies. One is to become institutional and static, contenting itself in minutely exploring the ramifications of the accepted theology of the denominational group it represents. On the other hand, Christianity has shown in history an amazing vitality for interpreting the Christian revelation of which it is the intellectual guardian, in such a prophetic manner as to secure between the environmental demands of an age and the revelation an ideology capable of sustaining the intention of God for that generation.

Having considered something of the nature and function of theology and its two divergent types, the institutional-static

[8] Brunner, Emil, The Present Day Task of Theology, as quoted in Johnson, F. Ernest, The Social Gospel Re-examined, New York, Harper Brothers, 1940, p. 36.

[9] See the letters of Andrew Fuller incorporated in Fuller, Richard, and Wayland, Francis, Domestic Slavery Considered as a Scriptural Institution, Lewis Colby, New York, 1845.

and the prophetic-practical, let us consider how these principles relate to the historical formulation of Southern Baptist theology, *and to the present environment* in which Baptists seek to proclaim their distinctive message.

II

America's greatest achievement has been the conquest of a new continent by successive waves of frontier advance. Baptists owe their present numerical strength and influence to the fact that they were successful in evangelizing the frontiers. Their success on the frontiers is attributed to the developing of a growing theology; a theology that permitted them to change from an Arminian emphasis to a modified form of Calvinism; a theology so sensitive to the life demands of a people that it was able, in spite of their minority status, to persuade the General Assembly to pass a bill in 1786 establishing religious freedom in Virginia. Their success in securing the divorce of church and state became the principle of American democracy, and, in the words of the historian, "the greatest single contribution of America to the sum of western civilization." Baptists possessed a theology that put them in the vanguard of human need, a method of emotional evangelism that found a ready response in the simple heart of the frontiersman, and a system of simple democratic church government that permitted immediate organization of churches in the sparsely settled frontier communities. Baptists were destined, by this adaptability, to become the church of the old frontier. Faith became subservient to a social order that feared change.

III

There is now a new social and economic frontier to be mastered by the intention of God in history. It is this new frontier that demands a religious object around which to integrate the means of life. What is the nature of the new frontier? It is a frontier in which conflicting minority groups have disrupted the old social solidarity of the South. Social and economic changes brought about by the industrialization of the South lacked the directing hand of an adequate social

philosophy. The leaders of Southern thought ignored the detrimental effect of these changes upon the health, physical well being, and moral ideals of the Southern population.[10] They were blind to the enslavement of cotton mills; inhuman and brutal to the Negro in his just quest for his rightful status as a human being; oblivious to the reduction of small land owners to tenant slavery. The result has been the organization of agricultural labor and the Negro population into bitter minority groups, which groups challenge the social order to recognize their needs. During this period of Southern industrialization, Baptist thought yielded to the tendency to become crystallized in an institution, lost its prophetic note characteristic of its early successes, and became static and reactionary. From one viewpoint, these conflicting minorities are the result of their failure, in the words of Kilpatrick, "to shift our thinking from a static basis such as currently assumed in the orthodox religion to a basis that accords to change an inherent and pervasive place in our system and outlook. It was fear of the dynamic outlook and its consequent reconstruction that animated fundamentalism."[11] To those cognizant of the true nature of Christianity, this disruption of social solidarity in the South presents a barrier to the Christian doctrine of an inclusive church. This becomes acute as we witness the exodus of these poor of the minority groups from our churches to the Holy Rollers; the Church of God; and Jehovah's Witnesses. The church that had its American origin as the champion of the poor in many county seat towns is forced to say, "The poor come no longer to our doors."

This new frontier presents the problem of the growing complexity of the Southern mind, brought about by the transition from rural life to urban conditions. This transition has not reached its completion, but it is still in a state of flux. The emotionalism and conservatism of the Southern mind is in relation with the hardness of mind resulting from business competition and the indifference of urban life. The result is

[10] Cash, W. J., The Mind of the South, Alfred Knopf, New York, 1941, p. 90.

[11] Kilpatrick, W. H., Our Educational Task, Chapel Hill, The University of N. C., 1930.

confusion; a sense of personal inadequacy; a growing indifference or actual antagonism to the childhood faith.

Again, the South shared with the rest of the world the sense that a new world order is in the making; a dark, haunting foreboding as to the future. They are our people who are confused. In the words of Horton, "The instruments of divine judgment are about us; they are average men and women who seek religious light in our churches.[12] Although the details of the world of tomorrow are uncertain, it is becoming increasingly clear that the future will be determined by the success of one of two ideologies of life: the Nazi conception of a world dominated by a doctrine of racial supremacy with the ensuing nationalism, or the Christian doctrine of the individual upon which the foundation of true universalism may be constructed. Dr. Harry Emerson Fosdick has said, "The world in the end must choose, not theoretically alone, but practically, which road it will travel—the racial, national, or the individualistic. That is the profoundest decision confronting mankind today." The ultimate success of these ideals will depend upon the inner faith of their adherents. The youth of Germany has found a faith, abhorrent as it may be to us; they have found something to live for and something to die for. Our young men, on the other hand, have not recovered from a general process prevalent the last twenty years of debunking of all ideals and all faiths. In the words of Stewart Alsop, the disease from which young men suffer is this: "They have not found a faith."

In a world in which young men of our own ages are dying for a dream, and spilling their blood for an ideology, we young ministers often find ourselves strangely unmoved. In an hour in which men are making tremendous committals for the future, we find our thought so detached that we are paralyzed at the moment of decision. Our weakness is not that we are pacifists or militarists; our problem is that we do not know what we are. Our loss of faith is seen in the gulf that institutionalism allowed to come between ideals and reality. Young men who had been reared on the American dream of

[12] Horton, Douglas, Can Christianity Save Society?

equality of opportunity, join an army of ten million unemployed, for a decade. Men who knew the unlimited capacity of the United States to produce the necessities of life saw cotton plowed under and newsboys shiver in the street because of inadequate clothing. They lost faith in democracy because democracy failed them at the point of need.

A similar disillusionment took place regarding Southern Christianity. For with the passing of frontier life into a more stable mode of living, theological formulation was inescapable. The theology that had been dynamic and practical in winning the frontier now became static and respectable. The social demands of Southern life began to mold a theology in accordance to its own advantage. Faith became subservient to a social order that feared change. A church committed to a static concept of Christianity became indifferent to life's vital necessities. True, it could comfort the victims of social injustice with the promise of the "Sweet Bye and Bye," but it dared not restore to them that dignity of personality that would make them capable of changing their conditions and rebelling against their oppressors. This failure among Southern Baptists to develop a theology aware of social need is due to the fact that the theological residue of the frontier experience was adopted without modification as the final statement of the theological position of a people. Such an interpretation of Christianity with its queer admixture of Calvinism and emotionalism was given a sanctity that it did not truly possess and was enforced by grim general opinion upon successive generations of clergymen. Such theological thought did very well in that far-off world prior to 1914, when the duties of religion were largely perfunctory and administrative. But with the new frontier, it has proved increasingly inadequate. Observe examples of this inadequacy in the tendency of an institutional and static religion to major on means, organization, and technique instead of ends, prophetic thought, and adaptability to circumstance.

From 1925 to 1935—200,000 Southern families passed from the status of land owners to tenants. Records show that only 10 per cent of the tenant families show a profit at the end of

the year, and that the average income of a farm family of five is only $8.75 per month. The consequences of such impoverishment in the quality of life are readily discernible. This condition was directly related to Southern Baptists, for 88.9 per cent of our churches and 68 per cent of our membership are rural. For this reason, certain Southern leaders, chief of whom was Edwin McNeill Poteat, Jr., presented a resolution to the Southern Baptist Convention, meeting at Memphis in 1935, requesting an impartial investigation of these conditions by a social commission spending some $5,000 a year. The reaction to this proposal was expressed in the headlines of *The Commercial Appeal* on Saturday, May 18, 1935, "Share Cropper Probe Delayed by Baptists." Records also show that a college president among Southern Baptists interrupted Dr. Poteat's urgent plea with the statement, "We have a brilliant speaker here, but what else?" The Convention's reaction to this same committee the following year was expressed in the St. Louis *Globe Democrat,* "Baptists Sidetrack Inquiry into Social and Moral Conditions." In 1937 a similar reluctancy to deal with vital matters was observed. The Convention adopted the resolution of R. C. Howard condemning smoking, with the newspaper comment that a Christian should smell like a Christian, but that same Convention refused to adopt a resolution on child labor, the right of labor to organize, and the statement that there should be co-operation instead of competition in business. Do the above facts not indicate that Southern Baptists are following an institutionalism which will widen the breach between their teaching of Christianity and contemporary life? Now, we face the task of bringing Christianity to this new frontier in such a way as to create a vital synthesis between Southern culture and our preaching. As Horton would say, "We must find a 'unifying spiritual center or goal,' about which to organize the ends of life while the means of life are elsewhere duly subordinated to that same supreme object."[13] Men must find faith for living; a faith relevant to life's needs.

[13] Ibid., p. 1.

IV

There lie dormant within our own Baptist teaching theological truths which, if properly interpreted, could supply the object of faith; but these principles are kept inarticulate by a leadership that feel they are a challenge to the present system. It is well to remember that the Boards and institutions of the Southern Baptist Convention were created to express the will of a free people, and not to dictate the theological policies of their constituents. It is held, therefore, that when theology is made subject to a social order by means of institutions, and when such subjection results in the separation of theology from life either by adherence to the citadels of past religious experience or by the escape to the future in an apocalyptic interpretation of the kingdom of God, it is time by constructive thought to revitalize the theological position of the denomination.

Baptist thought is the answer to the religious problems of the new frontier. By thought we do not mean theoretical, academic thinking, nor the pleasant exchange of views among theologians. We mean that thought which is the servant of an intention, which intention from our standpoint, is the establishment of the Kingdom of God through those who have experienced individual redemption. Such thought is committed to action. It considers itself the servant of spiritual reality. It is not primarily philosophical, but theological. Speculative philosophy is embarrassed with "if"; prophetic theology is insistent with "yea."

The first task of prophetic and practical theology is the analysis of the conditions that have been indicated. We must dare to analyze our conditions to seek the truth. In such analysis we shall be encouraged by the words of Dr. William Louis Poteat: "The deepest of all infidelity, because it comprehends all other forms, is the fear lest the truth be bad."[14] And again, "Jesus was the king of all of those who were open-minded to the truth."[15]

[14] Poteat, W. L., Can a Man Be Christian Today?, U of N. C. Press, Chapel Hill, 1925, p. 109.
[15] Ibid., 105.

This analysis will lead us to define for an uncertain age the eternal verities of the Christian faith. These are best defined in the effects they have on history. We shall remember with Reinhold Niebuhr, who said that "our faith will be corrupted into a cruel fanaticism if we imagine that we have captured and domesticated the eternal and the unconditioned." Yet with this obvious limitation we are aware that we, in the experience of redemption, have known the eternal, that God has revealed his intentions to us in the person of his Son; that the one title for this Son is in the words that Peter spoke at Caesarea Philippi, "Thou art the Christ, the Son of the living God."

Also, we find that God has sustained his revelation through history. God is not "emeritus," he did not entrust his revelation to a book but to a historical process. When the pressure of the social order and a changing world left men helpless with a sense of personal inadequacy, confused as to life's ends, searching for faith, there have been available within Christianity traditional truths which, when defined by thought, have constituted a bridge from uncertainty to faith. It was so when Augustine, stunned by the destruction of the Roman Empire, spoke to men the truth that there was yet the city of God. It was so when Luther constructed a bridge for men to escape from an institutional church to the freedom of faith. It was so in our time when Walter Rauschenbausch looked up from the slums of New York to find in Hebrew prophets and the Kingdom of God a theology to combat the betrayal of the poor.

Such thought is prophetic, prophecy being defined as God's Word for the present not merely the foretelling of the future. We are the sons of the prophets standing in the historical continuity of the purpose of God in history. We have allowed our static interpretation of the formulation of theology to place us in the rear guard of Southern thought and life; but Baptists belong in the vanguard. We were in the vanguard when Lewis Craig, in 1871, led the Upper Spottsylvania Church of Virginia to Kentucky, baptizing members on the way. We were in the vanguard when we wrote into the Virginia

statutes the ideal of religious freedom. We were in the vanguard when Boyce and Broadus led men in the tragedy of the post-war years to construct life around their faith. We can recover the vanguard by the recovery of the prophetic, practical thought, the instrument by which we conquer the new frontier. Such prophetic thought is not the task of the few; it is the solemn task of all who seek a preaching theology in an age without faith. It is our theological problem, then, to define for the Southern people a faith that is relevant to life. No longer shall we exchange the mantle of the prophets for the brief-case of the administrator of an institutional religion. We affirm the honor of God in the present, confident that he who gave our fathers strength to conquer a geographical wilderness will sustain their sons as they attempt to conquer the new frontier. In this confidence, we seek by constructive thought to find a solution to the problems that constitute the new theological frontier for Southern Baptists.

Expository.

God's Interpreters.

CHARLES L. GRAHAM, D.D., LOUISVILLE, KY.

Seminary Commencement Sermon, 1941

Isaiah 40:9: "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

The substance of the messenger's message is the proclamation of the manifested God to people who do not see nor understand that manifestation. No better statement of the minister's function could be made than to say, he is an interpreter of the character and ways of God to men.

I

As I see it, the chief defect of our religious life, a characteristic of all the activities of the modern church, has been the loss of the sense of God's greatness, the glorious, austere holiness and onliness of God. This has been reflected in our worship. Our worship has been marked by unreality, pretense and irreverence. We ministers do not go away, and we do not send our people away, from our churches, saying, "We have seen the Lord," with their very souls searched by that greatest of all realities, feeling the touch of spirit upon spirit, according to which life takes on a deeper solemnity, and men go forth to acknowledge his sovereignty in all the world of conduct. We have been carried away with our superficial successes and have seen to it that those successes got plenty of publicity. We have given ourselves to outside activities and noisy propaganda, to the extent that in many cases we have forgotten our main business, that of standing before the people as God's interpreters, teaching the people great and blessed spiritual thoughts about God.

In the sixth chapter of Isaiah, the prophet says, "I saw the Lord sitting upon a throne, high and lifted up." He lived at a time when all the promises of God seemed to be setting

and night coming on. But the trouble he saw coming upon the world did not matter. The difficulties with which he would have to contend, and which he clearly foresaw, did not matter. With a vividness that left an undying influence on his character, there came to him the sense that without regard to man's faithfulness or man's faithlessness, there was a Divine destiny working in and through all events to an inevitable end. He saw a throne and a King, whose glory the heavens and the earth declare, while the seraphim in reverence of spirit, and in homage of worship, cried, "Holy, holy, holy."

And Isaiah's God is our God, the same yesterday, today and forever. God over all, exercising authority over all the universe, directing all things from the top down, the great Imperator, the supreme Commander, the one who is everlastingly in command.

We face a world today that is fairly eloquent with the horror of appalling and brutal wrong-doing. There is enough ambition and cruelty and selfishness; there are enough inveterate hatreds, and bitter rivalries, enough undisciplined lawlessness, personal and social, enough devastating wars, to keep many people from thinking that there is any throne, any authority, any sovereignty that extends its dominion over men and affairs. It all adds up to a cheap cynicism and a very costly despair.

You had better begin where the prophets and the preachers of the Old Testament and the New Testament began. They set out to say something about life that matters. They proclaim a sovereignty which holds this world and all our human affairs in its grip, before whom all the rebellious activities of men are but aimless and futile motion. They speak of the harmony and order of the whole Creation. Creation is an ordered whole, a cosmos and not a chaos. Modern science is slowly establishing by experiment the truth which is enshrined in that old name, "The Lord of Hosts." All the hosts of things in the physical universe are a unity. They speak of the perfection of God's knowledge. "He calleth them all by name," each item in the mighty whole. They speak of the inexhaustible energy of his sustaining power. To them God was im-

minent as well as transcendent. True, he sits above the circle of the earth, but as truly he is working on his creatures and it is by his communicated strength that they survive. They speak of his ultimate triumph, of One who from the shining throne of the universe will make all his enemies his footstool.

I do not mean that you are to theorize about the omnipatence and omniscience of God. You might as well try to empty the ocean with a thimble. Nevertheless, "Lift up thy voice. Lift it up. Be not afraid." Put the trumpet to your lips, and proclaim, "The Lord God Omnipotent reigneth."

II

There sits on the throne not only a King. A King might be indifferent to the characters of his creatures. On the throne there is a Judge who makes and executes his own decrees. We can't interpret God unless we interpret him as a righteous Judge whose will has been made known in certain authoritative expressions for the obedience of man.

We need some modern Hilkiahs who will rediscover the Book of the Law of the Lord given by Moses, which has been lost through the indifference of some of its appointed guardians, lost, as in Josiah's day, in the house of the Lord. We need to rediscover that law and give to the people an interpretation of a righteous God.

It may sound hackneyed to say from the pulpit to such an audience that God hates sin. The cross, we say, shows us that sin is essentially antagonism to God, but the cross shows us God's antagonism to sin. It is the one thing in the universe to which God is opposed and which God hates. And yet people play with it and call it by half-sportive and humorous names. They make plays out of it for an evening's amusement, and write novels about it, in which it is smart to be dirty and cynical and disregardful of everything upon which a decent civilization has to be founded, and by means of which our civilization must endure if it does endure. And by reason of it all, what we call Society is crumbling in front of our eyes. As a consecrated layman said to me, "It makes one feel like running his fingers through his hair and crying, 'God in

heaven, will nobody say anything?'" Nobody much does say anything. Nobody much outside a pulpit, and many inside a pulpit refer to it only indirectly and with apologies to our superficial and shallow-minded times.

When wrong-doing bursts out in the gutters of society, among the gangsters and underprivileged, we can offer alibis, alibis of defective education and baneful environment; but when we read of the collapse of once honored figures in the financial world, and in the social world, and in the religious world, it fills us with a sickening sensation.

How far is society responsible?
How far is the church responsible?
How far is the ministry responsible?

We ministers sometimes regard the whole thing with precious little concern. We condone it, and sometimes cherish a secret admiration for the men and women who seem to get away with it. We cannot rid ourselves of the responsibility that attaches to our carelessness or our cowardice.

Many preachers need to be reminded by James Russell Lowell:

> "In vain we call old notions fudge
> And bend our conscience to our dealing,
> The Ten Commandments will not budge
> And stealing will continue stealing."

And profanity will continue to be profanity, and murder will continue to be murder, and adultery will continue to be adultery, and covetousness and greed and gambling and sensuality and drunkenness will continue to be an abomination before a righteous God. We feel like making a prayer out of that cry, "God in heaven, will nobody say anything?", and say it in a way that will make people listen.

I have heard sermons on sin in which the preacher talked about it with such coldness and dispassionateness that a man could sit up and look him in the eye, and all the while be considering how on the morrow he might manipulate the books of his employer without being caught.

As the spokesmen for a righteous God, you preach against sin with a passion and directness that will make your

people feel that you are talking about those acts of temper, those trifflings with truth, those yieldings to passion or anger or indulgence in sensuality of which they are guilty. You send them down from the House of God thinking about their sins.

Wherever you are you will be a member of a community and among your hearers will be many who are likely neglecting the obligations of citizenship. They are standing aloof from the plain imperative obligations of every citizen in a free country, with the result that the mob has the upper hand, the least worthy are scrambling into high places, and vice lifts up its head, and morality is scouted, and the whole tone of public opinion is lowered. Here the Christian minister has the first and greatest responsibility.

You are a part of a social situation, and all about you there are people with their consciences calloused and their hearts hardened and their souls crushed, and if you ever get a chance to preach to them you will find yourself baffled and thwarted by what a cruel, maladjusted social order has done to them. You stand in that situation as the representative of a God whose will is a white and burning holiness. Let no one tell you that you are not to be concerned about that. God is concerned about it. "God," said the Psalmist, "is a righteous Judge and is angry with the wicked." If God had no holy wrath against social wrong, he could have no delight in social goodness.

Many are living in secret sin, impenitent, bound to their sins, hoping vaguely that there is a kind of good nature in God that will let them off. You cannot let men live under that delusion. God is the Judge and the Avenger. That is not the whole truth, but it is part of the truth, and you cannot declare the whole truth without declaring that part of it.

Your are to preach against Sin and against sins. You are not to stop there, but you are to begin there, and that is important. Sin, of course, comes from a perverted will, and it is vain to seek deliverance from a perverted will by any proclamation, however emphatic, of a law of duty. But the man who is most faithful in declaring the righteous judgments

of God will be the most faithful, and the most effective, in preaching the gospel of salvation through faith, the righteousness which is by faith, which makes the deepest, inmost life right, so that all the surface of life will come right.

Many people believe in a righteous God, but they believe in a righteous God who is in the process of being defeated by the forces of unrighteousness.

We are living in a world where the plans of men are not going to prosper, except temporarily. We recently witnessed the spectacle of a little man, strutting around the edges of his plans, like old Nebuchadnezzar once strutted around the walls of his city, whispering proudly to himself, "Is not this great Babylon which I have built?" And before the word was out of his mouth, so runs the story, there came a voice from heaven, "Thy kingdom is departed from thee."

This is God's world, and God is not to be mocked nor manipulated, nor cajoled, nor escaped. Men may try to take the bit in their teeth, but they are held under the scrutiny of the blazing light of Eternity, and in the end they can no more thwart God's purpose than a spider could remove Mount Blanc from its base. This is a world where love wins in the long run and force fails. This is a world where righteousness triumphs over unrighteousness. "Lift up thy voice with strength, lift it up, be not afraid." Put the trumpet to your lips, and sound it forth, "Behold your God, the Lord God the righteous Judge reigneth! There is none else but he, and his will runs authoritative and supreme into all the corners of the universe."

III

Now there is a false interpretation of God in our day which we must correct. About the only kind of God that many have any use for is a God who in the great game of life will be a good half-back to run interference for them, while they run on to the goal of their own selfish ambitions. There are many even in our churches to whom God is a Being to fall back upon in times of emergency, to secure for them what they have failed to secure for themselves. There is no thought of perfecting that holiness of character according to which

they may receive his approbation. God is a convenience to be used in the realization of all the restless desires of their natural self.

The philosophy of today is the philosophy of the right to be happy, the right to get whatever we want, and to get it in whatever way we can get it. It is the kind of teaching you get in many of our modern popular novels and plays. It is the kind of teaching that is splashed into the eyes of the growing generation from every moving picture screen in the land. It is the way a great many men and women are thinking about the fundamental laws of life. It is our business as preachers to call the people back, to reveal to them a different kind of God, a God who is conducting the world not in the interest of our happiness or our prosperity, but in the interest of the development of character, a character like unto his own character, and that process has never been otherwise than painful and full of struggle.

God is our Helper in a glorious sense. There is a partnership. It is not a partnership, however, in which God is our Helper to realize our petty purposes and to secure our comfort and happiness. It is a partnership in which we are called with an inescapable imperative to range ourselves with those who are committed forever to a campaign to realize God's purposes until the whole earth shall be full of his glory. It is our business as God's prophets to call the people to that kind of partnership.

I spoke a while ago about Isaiah and his vision of a throne. Well, there was another who saw a throne, a man separated from Isaiah by some seven centuries, a man living as best he could under the vindictive power of Rome. His name was John and he was a Jewish-Christian exile on the rocky little island of Patmos, just off the coast of Asia Minor. I wonder under such circumstances, condemned to the quarries for your faith, what you would have chosen as the last thing to be said about the world, the very last. For him it wasn't cruelty. It wasn't the wrong that seems so eternally victorious. It wasn't even this grandeur of a divine majesty, ruling inscrutably over the affairs of men. For him, the last thing that could be

said about the world, the last thing that could be said about God, was of one who had been stricken, smitten and afflicted. "I beheld, and, lo, in the midst of the throne . . . . stood a Lamb." "Behold your God." "Behold the Lamb of God that taketh away the sin of the world."

That is the Lamb that was slain, not because he couldn't help himself, but because he would, fixed to the cross not by nails, but by his own steadfast will, and who by his death rang the knell of sin's dominion and became the propitiation and atonement for the sins of the whole world. That dying Lamb, my brethren, is the very shining apex of all that humanity can ever know of Divinity.

Remember, any preaching which says much of Christ but little of his cross, or which dilates on the beauty of his life, but stammers when it begins to speak of the sacrifice in his death, is not the Gospel, and it has no power to deal with the universal sickness of sin.

But that is not what I intended to say. The question I put to my own soul, and which I am asking my brother ministers, is this: Are we worthy to be interpreters of the Lamb of God, the Lamb that was slain? Over against this philosophy of the right to be happy are we ready to enjoin self-denial? Are we ready to say to the people, it is the will of God for you to deny yourselves, to take up your cross? Certainly we are not if we have done nothing of the sort ourselves. It is as true today as it ever was that there is no real discipleship without self-denial. It is as true today as it ever was that to save life is to lose it, and to lose it for Christ's sake is to save it. And I beseech you, each of you, to search your soul with the question as to how truly it might be said of you, "He saved others, himself he could not save"; as to how far the decisions you make, the things you do and the things you do not do, how far these things are determined by your wish to save life, to save your life. I find that I can follow the line of least resistance, that I can refuse the cross, that I can evade the difficulties and pressures of life, and still maintain my own self-respect to a surprising degree. I can do these things and have your respect.

A crew in the Arctic regions set out one day to draw a boat over the ice, expecting thereby to get further northward, and into the open water. After they had journeyed thus for about two days they took an observation, which revealed to their surprise that they were further south than they had been when they set out, because while they had been going toward the pole, the ice on which they were moving had been carried by the drift of an under-current in the opposite direction. Is it possible that as ministers we have been making exertions in the right direction, but this age-spirit, the drift that carries the whole community, has carried us with it, so that in reality we are not so far advanced as we were many years ago?

This age needs a new interpretation of God, an interpretation not of words but of life. No intellectual training, of course, will prepare us for this ministry. The preparation for this ministry lies in the heart, in a love that subordinates to itself all else besides.

There is a story of one of Napoleon's soldiers who was shot in the chest, the bullet lodging near his heart. When, in the hospital, the surgeons were operating, cutting for the bullet, he lay still until they had laid his very heart bare, and he could feel the outer air beat upon it and then he whispered, "Surgeon, I think if you cut much further you will touch the Emperor." He had Napoleon there dwelling in his heart. So before we can point to the Lamb of God that taketh away the sin of the world, we must bow before him, with a prostration of spirit, a loyalty of allegiance, and an alertness of service which no other superior or monarch may ever dream of attaining.

In Boston, there is a statue of Phillips Brooks. He stands there in the attitude of saying to the passing crowds, "Behold your God." Behind him, with his hand on the preacher's shoulder, stand the veiled figure of Christ. As I stood gazing at that statue, it seemed to me a symbol of the highest glory that can ever come to man. I thought of all of God's interpreters from Paul on down, who by the faithfulness of their interpretation have swept millions of lives toward the Kingdom. Who follows in their train?

Facing Pastoral Problems.

GAINES S. DOBBINS, EDITOR

The Managing Editor is supplying for this issue two articles in somewhat lighter vein in which two retired ministers talk to younger men. Dr. Phelps is a Baptist; Dr. Mallett an Episcopalian.

Planning the Church Program.

BY THE EDITOR

A visitor to a mental hospital, where a population of some 2,500 mentally deranged patients were confined, asked the Superintendent why this large body of men and women did not get together and plan to escape. "With a little concerted planning," he pointed out, "this multitude of people could easily overwhelm your handful of attendants." "To be sure," the Superintendent replied, "but if they were capable of getting together to plan an escape, there would be no need for them to be here at all."

If ability to plan co-operatively and then carry out the plans thus made in concert is a practical test of intelligence, the application of this test to many churches would be dangerous. There is perhaps no other institution of comparable importance which carries on its work with so little of foresight to ends in view as does the average church. Many churches continue to do year by year just what they have been accustomed to doing, with little regard for changing conditions, assuming apparently that "what was good for Paul and Silas is good enough for us."

THE WEAKNESS OF UNPLANNED PROCEDURE

John Jasper, the famous Virginia negro preacher of a past generation, spoke derisively of "book preachers," whom he put over against "Holy Sperrit" preachers. The book preacher, John Jasper argued, left the Holy Spirit out of account when he planned his service carefully in advance, and then

held himself strictly to his sermon notes. "Can I help you?", the Holy Spirit is pictured as asking the "book preacher." "No, thank you," the learned preacher is supposed to say, "I'se got it all arranged beforehand." Yet John Jasper preached the same sermon, word for word, hundreds of times—"The Sun Do Move."

The fallacy in the argument that the Holy Spirit's guidance and careful advanced preparation are mutual exclusives lies in the assumption that the Holy Spirit will not do his office work in the quiet of the study or at the conference table, but is shut up to guidance of the preacher after he gets under the stress of a public occasion. As a matter of fact, when we observe the Holy Spirit at work, as in the inspiration of the Bible for instance, we discover that his illumination is much more discernible in the guidance of deliberate thought apart from a crowd than in a situation of emotional disturbance. When we consider the orderliness of the Divine Mind, we are bound to admit that spiritual direction is more likely in the making and carrying out of planned procedures than in haphazard extemporaneousness. There is a vast difference between seeking and following divine guidance and presumptuous dependence upon chance direction of lazy, unplanned procedures.

The Science of Church Planning

"City planning" as applied to a great urban center like New York or Chicago is defined as "the exercise of such foresight as will promote the orderly and sightly development of a city and its environs along rational lines with due regard for health, amenity, and convenience, and for its commercial and industrial advancement." From the beginning of cities a certain amount of planning was necessary, although the cities of ancient and medieval times, like Topsy, "just growed." Modern city planning, especially in the United States, has taken on the aspect of a science. Modern city planning includes such matters as zoning regulation of type and size of buildings, restrictions as to density of population, recognition of the rights of industry and business as well as of the home, adequate pro-

vision for transporation, parks and playgrounds, recreation centers, public service institutions, churches and other religious buildings, and the like. This type of planning considers primarily external aspects of the city's life. "Social welfare city planning" grew naturally out of deeper concern for the city's internal life, applied sociology bringing its best thoughts to bear on such problems as housing, labor conditions, public health, public morals, race adjustment, education, cultural facilities, public improvements, and the like. From the city, this science of social planning has spread to the towns and villages and even to the open country so that "rural planning" today is one of the most important features of the movement for betterment of country life.

A church is a part of the community in which and for which it exists. No church lives to itself, nor can it die to itself. Set in the midst of human beings, concerned basically with the salvation and conservation of human life, a church is under obligation to set the example of far-sighted planning, utilizing the best scientific thought in this field.

By "scientific church planning" is meant planning in which the elements of chance have been replaced by certainty, every significant item of the program being based on objective facts so far as possible. Such planning calls for an accurate and thoroughgoing community survey, the results of which will indicate the needs to be met, obstacles in the way, resources available, goals to be attained. In the light of the facts two questions will constantly be raised: (1) What is right? (2) What is wrong? A third question will then emerge, What needed improvements are practicable? Along with the community survey should go an even more searching survey of the church itself—its building and equipment, its active and inactive membership, its present and potential leadership, its financial and service possibilities, its evangelistic and missionary responsibilities. Organizing and evaluating these data, a church is in position to make and remake its plans with a view to maximum effectiveness and optimum fruitfulness.

The Value of A Church Calendar

The trouble with many ministers and church leaders is that they are seriously lacking in constructive imagination and creative originality. Many churches continue to put on the same sort of program no matter what season it is. Imagine an up-to-date and progressive department store continuing to display and advertise overcoats, rubbers, ice skates, skiing equipment, and the like, during July and August! The amusement people know that what is appropriate to fall and winter will not appeal to crowds during the spring and summer. Football would be a poor attraction in mid-summer, while baseball would be a failure during mid-winter. Within limits, the principle of adaptation to conditions applies to the program of a church. There are activities and interests that are seasonal, and there are seasonal conditions which must be taken into account if the church program is to maintain a high level of interest and effectiveness.

Since no two churches and no two communities are exactly alike, a standardized church calendar would be self-defeating; yet in general there are seasonal interests and activities which would naturally appear in the calendar of almost any normal church. For example, the fall program would almost certainly include plans for enlistment and enlargement, revision of the church membership rolls, selection and election of leadership personnel, promotion to next grade or department of children and young people, organization of the new units of the several auxiliaries, annual Sunday-school training courses, home co-operation week, preparation for budget and every-member canvass, special Thanksgiving service, plans for Christmas observance, fall evangelistic efforts.

The winter months—January, February, March—present opportunities peculiar to the season. The short days and long winter evenings make appropriate a program of study courses, Bible conferences, forums, lectures, educational pictures, socials, entertainments, sacred concerts, stewardship emphasis, schools of missions, stimulation of interest in community and world affairs. Of course, great stress should be

placed upon attractive worship and preaching, to the end that attendance upon the preaching and prayer meeting services may be brought to the highest level of the year.

The spring season focuses attention upon many appropriate church activities. Easter reminds of revival and resurrection, and evangelism may be emphasized effectively. The popular "church loyalty campaign" might well be scheduled to cover the spring months. It is the time for recruiting through every-member visitation, visitation-evangelism, home prayer meetings, preaching on the streets to crowds who gather in town on Saturday afternoons, a special series of evangelistic sermons by the pastor or a visiting minister.

The summer quarter is often looked upon as the hardest of the year because of the traditional "summer slump." Is not this tradition unwarranted? True, attendance will be a bit ragged on the part of those who go away for vacations; but the great majority in any community cannot go to the mountains or the sea shore, but stay at home. The Vacation Bible School has won its place in the calendar of about one-fourth of our Southern Baptist churches. The Vacation Bible School is more than a school held during the vacation season. It is a school that provides a real vacation for the children who attend. Why not extend this "Vacation School" idea beyond a two weeks event for the children into wider areas for the whole church membership? The summer assembles, as Ridgecrest and the State meetings, attract a great many people because of the combination of vacation with spiritual enrichment. Yet, when we consider our five million Southern Baptist church members, we at once realize that the summer assemblies are available for only a fraction of our people. Why not a miniature "community Ridgecrest?" There is enough talent in nearly every community or district association to provide a wonderfully attractive program of classes, special lectures, preaching, popular music, and recreational features that would make possible the happiest sort of vacation for a host of church members whose spiritual advancement would be greatly forwarded at the same time that they were having a wholesome good time. In many cases the

church building might be used, or the school building with its classroom facilities, or a lodge in a nearby park, or a brush arbor that would protect from sun and rain. The schedule might be so arranged that some could attend the morning sessions, some the afternoon recreation period, nearly everybody the evening inspirational hour. Call it the "Christian Life Vacation School," and, bring to its service the best local talent available.

The old-fashioned camp meeting is outmoded, but camping is becoming increasingly fashionable. Vacation camps for boys and girls and young people are scattered over the land, and for the most part are worth what it costs to attend. Again, however, the great majority cannot attend a summer camp. Why not have a summer camp at home? A country church in Georgia secured a small tract of land on which there was a spring with a stream of water nearby. Willing hands cleared a camping space, a lodge was built at little cost, and throughout the summer carefully selected groups used the camp as a recreation center. It is easy to see how such a camp could be made an invaluable asset to the church or churches conducting it.

Making the Church and Its Services More Attractive

In the winter a church may be heated to comfortable temperature. During the summer the church building often seems to be the hottest place in town. Air conditioning has become commonplace for theatres, stores, eating places, offices. Why not air-condition church houses? The Ponce de Leon Baptist Church of Atlanta, of which Dr. Ryland Knight is pastor, installed a relatively inexpensive air-conditioning system some four years ago. Dr. Knight reports that the results have been thoroughly gratifying. It costs no more to keep the church building comfortably cool in summer than it does to keep it comfortably warm in winter. Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport, reports after the first summer experience with a Carrier conditioning system in his church, "Our summer congregations have held up on an equality with the best season of the year for church attend-

ance, and far in advance of any summer previous to the installation of the air-conditioning system." From many quarters come similar comments where a cooling system has made the church building a place where people can enjoy the time spent at church, coming out relaxed and refreshed, rather than thinking of it as an ordeal from which they come with depleted energy. Rest and worship have been closely associated from the beginning, and a comfortable place in which to worship and serve is a matter of no small importance. Creaking, old-fashioned overhead fans are giving way to relatively silent air circulators which effect a complete change of air throughout the building every two or three minutes These new type fans are remarkably inexpensive. They are not as effective as an air-conditioning system, but they are a great improvement over nothing. The attic or basement type fan is no longer an experiment. It is easily installed and comes within the means of almost any church.

A comfortable building, however, is no substitute for an attractive and dynamic program. What is it that draws and holds a crowd, no matter what the discomfort? It is the sense of spiritul vitality, the feeling that something tremendously worthwhile is going on, the fascination of experiencing the power of God in human life. The one feature of a church program that always can be counted on to produce such results is *dynamic evangelism.* When a church becomes filled with zeal for the salvation of the lost, and goes afield on a seeking and saving mission, the community will take notice and the crowds will appear. The summer revival has not lost its power, but why not extend summer revival beyond the one or two weeks of special meetings at the church to include a series of soul-winning services in selected homes, in the jail or workhouse or other penal institution, in the Negro quarters, or other underprivileged sections, in outlying districts where a tent could be stretched or a school house or store building or factory lot secured? There are scores and hundreds of people who will not come to the regular services of a church who could be attracted to a less formal meeting. Any church that wants to can have the time of its life during a summer season of vital evangelism.

Making Religion Real Through Pictures

Pictures have perennial pulling power. Averaging the attendance of those who go several times a week with those who rarely attend at all, the estimated attendance on picture shows in the United States is one attendance per person per week for more than one-half the total population. Yet the pictures which these enormous multitudes see week by week are for the most part despiritualizing and many of them actually demoralizing. The sound motion picture is the most nearly perfect mechanical instrument ever devised for the purpose of getting ideas across to vast multitudes. Commercialized pictures have entertainment as their primary end, yet all sorts of propaganda is inter-mingled with the entertainment. Are we willing to surrender this greatest of all mechanical devices to those who would exploit people for the sense of profit, or shall we not capture sound-motion pictures for Christ, just as we have brought to his service music and books?

Until recently there were two insuperable barriers to the use of motion pictures for religious purposes. One almost insurmountable difficulty was the lack of suitable films. The other was the expense of providing and the difficulty of operating a suitable projector. Both of these problems are in rapid process of solution. The latter may be thought of as practically solved, since projectors are now available that are within the reach of almost every church and so simple of operation that a high school boy can soon become an expert operator. Suitable film materials still present difficulty, but this is being rapidly surmounted. Below are given some of the leading concerns from which suitable film materials may be had, together with a listing of attractive titles. The distributors will gladly furnish detailed description of any of the films listed. As a rule, the titles given herewith are one reel in length. In order to make a beginning with the use of pictures, it is often possible to borrow or rent a projector from the local school or a fraternal organization. Many individuals own projectors and will be

glad to use them. A free-will offering may soon result in a fund sufficient to purchase an inexpensive projector, and rental on good films is quite reasonable.

From Religious Teaching Pictures, 77 W. Washington St., Chicago, the following films may be had: A study of loyalty—"An Honorable Counsellor." Christian faith—"And Jesus Went With Them." Respecting underprivileged—"A Journey for Justice." Unselfishness—"Pilate's Prisoners." Christianity in a big city—"Where Cross the Crowded Ways of Life." Story of Jesus' childhood—"The Child of Bethlehem." Real worship—"Blotting Out the Handwriting." Getting our own way —"The Prodigal Son." Acknowledging Christ—"A Certain Nobleman."

From Ideal Pictures, Inc., 28-34 East Eighth St., Chicago, Ill., these films may be secured: "In the Beginning;" "The Majesty of God;" "The Love of God;" "The House That God Built;" "Life of Moses;" "Honesty is the Best Policy;" "As We Forgive;" "The Psalm of Psalms;" "Children in Search of God;" "Give Us This Day our Daily Bread;" "The Good Samaritan."

From Mogulls, 68 West 48th Street, New York City, may be had: "The Last Supper;" "Land of Christ;" "On the Road to Bethlehem;" "Palestine."

Some of the best picture sermons may be secured from C. O. Baptista, 325 West Huron St., Chicago, such as: "Now Is the Time;" "Story of a Fountain Pen;" "The Singing Heart;" "The Pursuit of Happiness;" "The Door to Heaven;" "Gospel Dynamite;" "The House That God Built."

Garrison Film Distributors, 1600 Broadway, New York City, distributes these films: "Stories From the Old Testament" (a series of fourteen reels giving the Old Testament stories, beginning with the creation and continuing to "The Return of Jacob." Reels may be rented individually.)

The Veragraph Film Corporation, 145 W. 45th Street, New York City, will furnish these films: "Hebron the Ancient;" "The Coasts of Tyre and Sidon;" "The Prodigal Son;" "The Psalm of Psalms;" "The Valley of Shechem;" "The Walls and Gates of Jerusalem."

The Harmon Foundation, 140 Nassau St., New York City, is leading the way in the production of missionary films and other pictures of high and distinctive religious value. A great variety of films may be had from the Y. M. C. A. Motion Picture Bureau, 347 Madison Avenue, New York City, or from the Branch Office in Chicago. Of course these producers and distributors, with titles available, by no means exhaust the resources, but they give an idea of the increasing wealth at the disposal of churches desiring to use pictures that are clean, wholesome, spiritual, educational.

A never-failing attraction is a summer music festival. The churches of a community or of an association may engage in elimination tryouts until the best soloists, the best duos, the best quartettes, the best chorus, the best band or orchestra, shall have been selected. The very process of preparation for these tryouts will arouse intense interest. Then, programs may be arranged to be given in the several churches, concluding with a grand sacred music festival which will bring all musicians and choirs together. Where this plan has been intelligently worked out, it has brought many fine results—better music appreciation, better trained musicians, closer fellowship between those who love music, a higher level of church music, increased attendance on all services.

By-Products of A Planned Program

The habit of taking the long look is the best preventive of short-sightedness. The successful business or professional man is he who keeps his eyes continually on 'the job ahead." A church with a five-year program is much more likely to achieve its objectives than a church that lives from Sunday to Sunday. The direct values of church planning are too obvious for further comment.

In addition to direct outcomes of intelligent planning are certain indirect values or by-products of very great importance. A church with a well-defined program commands the attention and respect of its constituents, and those called upon to support the program of a well planned church do so

with much greater confidence and enthusiasm. The very process of sitting together and making plans that project the church into the future will react on the planners to deepen their interest and devotion. Ideas beget ideas, minds react to minds, so that out of regular sessions of co-operative planning suggestions will originate that otherwise would never appear. 'Why didn't we think of that before?", will be asked again and again after a meeting of the church council from which ideas for improvement have emerged.

Intelligent planning such as has been indicated will be reflected in life-centered teaching and preaching. Obviously, teaching and preaching are not ends in themselves; yet if a church has no program, or a poorly defined program, teaching and preaching have no immediate ends to be achieved. The same principle applies to prayer. If a church has no well-defined objectives, when it meets for prayer, or when its people are called to engage in prayer, praying tends to become abstract and pointless. Evangelism in a programless church tends to be feeble. There is a feeling that people are being converted from nothing to nothing. A planless church is of course a church that is undertaking no missionary service at home, hence is almost certain to be omissionary in its outlook abroad.

"Hambone," the negro philosopher, once said, "One reason some folks don't git nowhar is 'cause they warn't gwine nowhar when they started." May not this homely bit of wisdom be applied to a multitude of churches?

The Man That Broke Up His Funeral.

Arthur Stevens Phelps, L.L.D., Berkeley, California

The graduation motto chosen by our class in the Hartford high school was *"Possunt quia posse videntur,"* which we boys translated: "They can who seem to can." A translation which reminds one of what you hear on arriving in California in the fruit season: "We eat what we can; and what we can't eat we can." Our Latin author meant to say (if high school students would permit): "They are able because they think themselves to be able." Confidence in your ability to do things helps you to do them. If thou say to mount Carmel, "Be thou plucked up and cast into the sea" and believe that it shall come to pass, it will be done. Many such miracles are performed by natural means. During a visit to Seattle, I observed that as they were improving a section of that city, they sluiced a hill by water down into the sea. To believe in your ability is the first qualification for success in athletics. The astonishing feats of the insane are accomplished by their enormous self-faith, which is able to translate the impossible into the actual. When Admiral Dupont was explaining to Farragut the reasons for his failure to enter Charleston harbor with his fleet of ironclads, the latter said: "Dupont, the real reason was, that you did not *believe* you would."

The thing can be overdone. One can think of oneself more highly than he ought to think, perhaps through a consciousness of inadequacy. "A superiority complex is an inferiority complex." It is claimed that if you don't think well of yourself, nobody else will. But if you think too well of yourself, everybody else won't. While it may be true that people take us at our own valuation, it will be necessary to raise the quality of our characters to the standard of our valuation. Egotism may go to the length of an infatuation, until one becomes perfectly delighted with himself. He finds new surprises in himself every day; and can hardly wait to wake up in the morning for renewed enjoyment of self-companionship. He calls attention to the admirable qualities of other men, the beauties of nature, the excellence of the latest book or work

of art, not that others may share his admiration for these things, but that they may share his admiration for himself. He would hardly adopt Job's implied definition of perfection: "I am perfect: I regard not myself." There lurks peril in self-exaltation. It brings on the "fatal seventh inning" in baseball. It topples to its fall. "Gideon smote the host; for the host was secure." The insecurity of security. Insanity is often only an exaggerated grandeur-complex. A man galloping around the asylum grounds explained that he was "Napoleon and his horse." Another may exhibit powers that mystify the world. It is amazing what confidence self-esteem inspires in others. Such was the strange case of Francis Schlatter. I will cite it, *quantum valeat.*

When I first saw him, the "New Mexico Messiah" was at the height of his fame, and the talk of the whole country. Throngs throughout the night, in small tents, in fields, and along the walks, awaited his appearance at his daily (except Sunday) stance behind the fence of ex-alderman Fox's home at 625 Witter street in north Denver. From nine to four, with an intermission at noon, standing with long flowing dark hair and beard, resembling the pictures of Christ, he gave himself to his healing ministry. The four sides of the block were lined with patients, some on cots, some hobbling on crutches. A band of Indians come up, and send their bandanna handkerchiefs to him from the street that he may bless them. Francesco Schader arrived in the United States in 1881, after the death of his father and mother in Alsace-Lorraine. A Frenchman with a German name, a shoemaker by trade, of winning disposition, he had been popular by his athletic feats with the young people. He made extended pilgrimages, always, with one exception, on foot, through western and southern states, sometimes taking long fasts, on one occasion going for seventy-five days without tasting food. He said he had sometimes been taken in his wanderings for a demented person. His physical sufferings in the desert heat were extreme. But "Father led." When tempted in the desert, he said: "No, Satan, you cannot make me do as you want as long as Father does not wish it." He spoke of God as "Father"

without the personal pronoun-in a way that no one else has since Christ's day.

His mail was brought in, in bushel baskets, fifteen hundred or more letters a day. It took him far into the night to reply to it, by long-hand. His answers were applied on the affected parts, to relieve the pain. About a hundred feet of railing was provided along the fence, so that the multitude could file by in line. If money was handed him, he laid it on the fence-post for the next one in line to take. He is said to have refused an offer from the Denver cable-car company of a residence in the better part of the city, and ten thousand dollars, if he would take his stand on their line. There was indubitable magnetism in his touch. Many sufferers from sciatica and other painful diseases who were brought to him on stretchers, in express wagons, and what not, after years of helplessness walked away in full vigor. Liberal clergymen and other investigators made careful study of the tall, strange, powerful healer with the parted hair, and discussed together the healing power of those capable hands and the words of tender sympathy that were breathed from his lips. Newspapers of the 'nineties, and an illustrated monograph published by the Knox Company of Denver, gave names and addresses of many individuals among the daily hundreds who touched his hand and were healed. An excerpt from a distant letter received at the time may serve to sum up the matter:

> "What is your view of the wonderful 'Healer'? What do you make of it all? Of course either people are terribly deluded or else this man is endowed with miraculous power. . . . On whom does he require faith to be based? On God, or on the power vested in *him* by God?"

Suddenly, slipping away in the night, he vanished as mysteriously as he had appeared, and so far as I am aware has never been heard from since. Searchers in the Rockies, who believed he had starved there, could find no trace of the body. I have told this story as I saw it in Denver, not at all to corroborate the strange influence of this mystic, but to illustrate what may happen if one believe, beyond the common run, in his own powers. Napoleon's career has been cited too often, to name as another illustration.

Self confidence need not hurry. The temptation to display one's gifts may destroy by overzeal the chance to employ them wisely. "By patience and perseverance," said Franklin, "the mouse bit in two the cable." If you believe in your ability as you ought, you will not be unduly daunted by setbacks. For to such life appoints us. The lower animals are our superiors in some respects. A cat, without towel, soap or bathtub, cleans herself amply with her tongue, an instrument with which many a human being defiles himself. She can see in the dark. A horse sleeps standing up. Dogs possess a better sense of smell and hearing than their masters. Birds fly without gasoline; and fishes breathe under water. "Some bacteria can withstand cold as intense as minus three hundred and fifteen degrees Fahrenheit." It is estimated that a bee has to travel 40,000 miles to get a pound of honey. We too sometimes have to work hard to secure it. A group of us boys were told in the Colorado hills: "There is honey in that tree!" It was of huge girth, but we finally succeeded in felling it. As it was too big for our saws, we blew it apart with dynamite. There were no bees, but the owner of the tree got the firewood he had wanted. No bee would make a mistake like ours.

Dr. Glendening in a copyrighted syndicate article tells us that Chamonni, a Russian, made his living by entering an oven carrying a raw leg of mutton, and standing there until the meat was roasted. The only explanation is that it was an adaptation. "However, his adaptation was not sufficiently complete, because one day he died at the end of the performance." As an illustration of the abuse the body can stand, he reports the case of the youth who in an automobile accident was impaled on the point of a splintered two-by-four, as a beetle is impaled by a naturalist on a pin, and yet recovered. Truly "l'esperance est dure a mourir au coeur amoureux" (the hope of a loving heart dies hard). Kane, a famous Arctic explorer of the mid-nineteenth century, started his fire with a lens he had fashioned out of ice. Believe in your powers in order to increase them.

Believe in your powers or you will lose them. The man of power guards his house, until the more powerful arrives. When king David took the city of Rabbah, king (or idol) Mal-

cam's crown of gold was taken off and transferred to David's head. No mean symbol of victorious superiority: for it was worth $243,100, and adorned with jewels. Worthy of a stalwart neck: for it weighed nearly one hundred and fourteen pounds. Again and again in the history of China, divisions of the national army have fallen away to rival forces who were carrying the day. Men who have fished all night in vain have made a haul after their comrades have gone home. Defeat awaits the fighter who quits too soon. Had he held out another hour, he would have seen his foe coming with sackcloth about his loins, and ashes upon his head. You are, for triumph or for defeat, what you think yourself to be. An ancient writer says of the seraphs: "To the place whither the head looked they followed it; they turned not as they went." In the early days of Colorado, which did not become a state till 1876, there came occasionally men of wealthy old families in England who, under the primogeniture laws, had little chance to rise. The story circulated in the 'nineties of a Lord O . . . who bought a large tract of land, at that time very low in price. Life on the ranch was so hard that he became a reckless adventurer. Bernard Barton's *"A Colloquy with Myself"* might well describe his state of mind:

> What is Life? A bubble floating
> On that silent, rapid stream;
> Few, too few, its progress noting,
> Till it bursts and ends the dream.

Extraordinary adventures, if the current tales were to be credited, following in rapid succession. He gave a party to his friends, hiring a mansion for the night at thousands of dollars. He compelled his guests to light their cigarettes with ten dollar bills—and watched to see that they did it. He rode a broncho from Denver to Cheyenne in one day, goading it on the gallop with a bit of board in which nails had been driven, until it fell dead at the end of the journey. In response to letters glowing with sumptuous descriptions of his palatial home, and retinue of servants, his sister was finally persuaded to come from England for a visit. He met her and her dozen trunks at the station with a buckboard and the excuse that his

carriage was not that day available. On seeing the shack in which he "bached," at the ranch, she of course instantly turned back and sailed for home. Perhaps the most remarkable act of his western career was his "funeral." Boring holes in the casket so that he could breathe, he had the undertaker engage a clergyman and conduct the services. All went well—until the cortēge reached the center of Denver's business district, when the corpse suddenly sat up and kicked the sides out of his coffin. The runaway horses attracted not a little attention in the streets of that busy western city. Do you not despise, and delight in, such a scoundrel? Many a man who has been dead on his feet for years, as far as any sort of usefulness to the world is concerned, could do worse than follow (at least in spirit) his example, and afford a surprise to himself and his friends. For, as the mind is bent, the feet are inclined.

Edwin Ransom Brown says that when he was a student at Shurtleff College a man from the back country came there to study for the ministry. Seeing his powerful build, the football men asked him to train for the team. He refused: "I have been out of school for some years, have had few advantages, and study comes hard; I'll need all my time to keep up with my work." But a call like theirs is to be obeyed, if one is to be popular at college. So he went out, and took his place in the line. In the first game, when the enemy's ball went over his head, the player opposite pulled him down, and ran over him. "That," says Mr. Brown, "was enough. He had never been trampled under foot by anyone before! Such a change came over him as I have never seen in any other man. He drew his awkward body straight, held his head high, and his eyes blazed fire. No man broke through his part of the line again. Not only so, but from that hour he was a different man. He seemed transformed, made over. He had no further difficulty with his studies or his examinations. His very gait was changed. His career was a triumph." He could, because he would. There are lives here and there and everywhere, lived now in the shadow, for whom the future holds in prospect prizes beyond their dreams.

Sydney Smith, Prince of Clerical Wits

By Rev. Frank J. Mallett, D.D., Baltimore, Md.

If humor be both wit, and love, then Sydney Smith is justly entitled to the most exalted place among lay or clerical wits. It does one good to study the "counterfeit presentment" the portrait of the man. His portrait seems to give a true idea of him for "as a man thinks, so is he." His good natured features tell of good-living, and boundless good nature, wedded to culture and intellectuality.

We confess to a profound admiration for this many-sided and withal charming character to whom it was said by Lord Dudley: "You have been laughing at me for the last seven years, and yet, in all that time you never said a single thing to me I wished *unsaid*." What a tribute! How many men in Church or State ever received a nobler tribute? Of how many (*without wit*) can it be said that they have not lacerated, or at least punctured, human hearts with "the unruly member?"

The average man in a world where it seems that "offences must needs come," can only partially take in the full import of such a eulogium as that conferred on Rev. Sydney Smith by that "live" lord whom he had again and again assailed with the bright shaft of his kindly wit, so gently "shot" however that it did "no hurt," but rather good to the party laughed at. And what was true of Lord Dudley was also true of all sorts and conditions of men at whom Sydney Smith laughed continually for many years. Wonderful man! Who else could do this without giving offence? What a beneficent work to "extort reluctant gleams of pleasure from melancholy"—and this he did without money and without price, simply for the love of it.

The chief incidents of his life are quickly narrated. Sydney Smith was born at Woodword, Essex, June 3, 1771. He was educated at Winchester and New College, Oxford. In 1794 he left college and was ordained, being made curate of Nether Avon. In 1800 he (although nothing but a curate) did a most unheard-of thing; he actually decided to marry, and he did

marry. In 1882 in conjunction with Brougham, Jeffrey, and others, he started "The Edinburgh Review."

In 1807 he left Edinburg for London, and became preacher at the Founding Hospital, and Lecturer on Moral Philosophy at the Royal Institution. It was in this year that he became Rector of Foston-Le-Clay, Yorkshire, and it was here that he wrote the well known "Peter Plymley" letters. In 1808 he was made Canon of Bristol, and in 1829 Rector of Combe Florey. In the year 1833 he became Canon-Residentiary of St. Paul's Cathedral, London. This was the full extent of preferment for the famous clerical joker. Certainly that measure of preferment represented neither his popularity nor intrinsic merit, for, as often happens, much higher things than those that fell to his lot were bestowed upon less popular and less gifted men.

More than a century has passed away, but the world is not beginning to be "tired" of his sayings. In proof of this watch a crowd of intelligent men when the formula "As Sydney Smith says," greets the ear. Much wit and humor have sunk into the grave of oblivion, but Sydney Smith's jokes are still in evidence. Other jokers' bonmots are lost, or "laid up in lavender" in silent libraries, forgotten, but every now and then our merry clerical wit's "good things" are again "served up" to a generation of men and women who are very much like the Athenians who spent their time in doing nothing else, but to either *tell or hear some new thing.*

Some wits have laughed *at* men, but Sydney Smith laughed *with* them, and was not above laughing at *himself.* Genuine, almost rollicking wit was his, yet without taint of either bad manners, or bad morals. Jerrod describes him most aptly: "His talk is a torrent of wit, fun, nonsense, pointed remark, just observation, and happy illustration. *No strain of impurity ever sullied his blade.*"

Another trait of Smith's was that he did not (like so many public men) wear a mask in the presence of the world. Some men who have lived in the public glare have been known to reserve all their good humor, their jokes and smiles for *public*

use alone—letting out their pent up ill-nature in private. Sydney Smith, be it remembered, was never happier than when propounding jokes and wreathing smiles for the amusement of his wife and daughters in the quiet of his own parsonage. This is very well illustrated by a little episode that happened at Combe Florey. The family were at breakfast in the library, when a poor woman came, begging Mr. Smith to hasten to christen a little infant which was supposed to be dying. He instantly left the table, hurried to the cottage home, performed his duty, and on his return was asked by his family how he had left the little one. "Why," said he, "I just gave it a dose of castor oil, and then I christened it. *So now the poor child is ready for either world.*"

We cannot but admire Sydney Smith for the display of the manly courage he ever displayed in fighting the battle of life, more particularly while he was still an unknown parson in an obscure village. One naturally contrasts his optimistic and buoyant attitude in life with that of Swift, who, when similarly situated, fretted and fumed and bitterly execrated Church and State, and nearly all humanity, but Smith said in his darkest day, "I am resolved not to *whine*." That was his motto, and, best of all, he practiced what he preached. His philosophy comes to us today potent with the spell of a daily and hourly achievement of his own ideal. What a splendid life-motto is his—for any man. "If it be my lot to *fly*, I will fly with alacrity; if to *crawl*, I will crawl contentedly; but as long as I can avoid it, I will never be unhappy."

If people would try to resist melancholy, the monotony, dullness, and gloom of daily life would in large measure disappear. I hear of many giving advice, but who has a better program than this which bids us "resist melancholy steadily, for it is a *habit*, that encroaches more and more." We need not take his twenty-two recipes for its cure. The following two or three will be sufficient, at least for the fair sex. He once gave a lady the following recipe. One thing was always to have a bright fire in winter. Another, to remember all the pleasant things said *to* and *of* her. Another, to keep a box of sugarplums on the mantel, and a kettle simmering on the hearth.

These are "little things," you say, but of such life is made up in large part, at least for the many.

We have already referred to Smith's delightful attack on the popular notion "that seriousness is the passport to success in life." In his day people believed it religiously. The species still remains among us. Not long since a writer in *Macmillan's Magazine* called attention to this wrong condition of things, observing that there is a tendency to regard a light humor as *something dangerous,* which, like a *bomb,* may explode at any moment with serious consequences, if one happens to be in the way.

It is to be regretted that the false standards of conventionality should still continue to "hood-wink" the unthinking—and yet your solemn-faced man, or he of grim pomposity, is too often overestimated, and because he assumes an air of gravity, he is too often credited with amazing judgment and worth. Appearances are deceptive.

A man may look thickheaded and yet not be dull, and a lesson can be learned from the experience of a learned English Judge who is described in the "London Home News" as follows:

By way of a little recreation the learned judge, Sir Henry Hawkins, found himself in a rough crowd at a sporting event, and recognized one "rough" who was hustling him severely, as a *criminal* who had been "up before him." Thinking that the man would perhaps be terrorized into civility if he learned whom he was hustling, Mr. Justice Hawkins raised his hat, disclosing his familiar close-cropped hair, and said, "Perhaps you know who I am, my man!" The rough took one glance at the bullet-shaped, bull-dog face and head—"S'welp me bob," said he in an awed whisper, "a *bloomin' prize fighter!*" and *vanished.*

We still laud and magnify silent dullness and even bald stupidity, if it *looks wise.* Men still worship at the shrine of bogus profundity and "make-believe" learning. In following his convictions and being true to himself Sydney Smith, like other witty men, felt that he took some risk because so many people, *conservative people,* are afraid that the wit will "go

off" at the wrong time, and explode under their fashions, fads, or foibles—*and perhaps they are right.* The pity of it is that to befool the public, and sometimes to gain some prize in life, the temptation is to cater to this popular weakness and to stoop to unreality by conforming to a false code—masquerading in wooden, and orthodox gravity.

[This article is published because of its suggestive value and to introduce Sydney Smith to many of our readers in what is doubtless his true character in general. Most Baptists who know him at all know him in his persistent campaign of sarcastic ridicule of William Carey and the "group of consecrated cobblers" who "must be rousted out of their nest" for the good of religion and the dignity of the ministry. He defiled the pages of more than one number of his famous *Edinburgh Review* with such shallow and unchristian slurs about these "dreams of dreamers who dreamed that they were dreaming." Managing Editor].

Life Factors and Tendencies.

THE MANAGING EDITOR

An Explanation

In the April (1941) issue the compositor made an unaccountable and embarrassing mistake.

"*A Note on Racial Relations*" (p. 203) was intended to introduce an article by Dr. McDowell, which followed properly on page 204; and a communication by Dr. Marshall A. Talley. The Editor returned the proofs of all this material, taking especial care that they should be arranged in proper sequence. In some way the printers got the proofs mixed and Dr. Talley's letter appeared on pages 187-188, with no external indication of its connection. Although on page 203 it is said that this letter was to follow Dr. McDowell's article. In more than twenty years no such error has been committed.

The Managing Editor did not see the proofs of Book Reviews—this not being one of his normal functions. It so happened that he wrote the first review for the April issue where he is made to say in the first line that Dr. Justin Wroe Nixon's admirable *Protestantism's Hour of Decision* is "impressive fiction." He wrote that Professor Nixon has discussed his subject "in impressive fashion."

Notes of explanation and regret were promptly sent to Author and Publisher.

Must Service Men Have Liquor?

A prominent journal begins an editorial with the sentence: "Unlimited access to liquor within and around army and navy centers seems assured to soldiers and sailors unless public indignation causes the secretaries of the army and navy to recant the positions they have taken."

Both these gentlemen vigorously opposed a bill sponsored by the late Senator Sheppard which would ban liquor within

and in the neighborhood of service camps. It has been necessary to impose such prohibition in previous wars. The present administration insists on the "right" of soldiers and sailors to easy access to drink. Secretary Stimson adduces as a principal reason his fear that excluding liquor from the camps would lead to national prohibition, as it did once before! ! Here is much to think about: but let's don't take too much time in merely thinking. Do something before it is too late.

The Unaccountable Scandal Continues.

With complete authority to regulate or to prohibit the shipment of goods to belligerent countries, and in spite of repeated protests of the public and assurances by our Government, Americans continue to supply to Japan enormous quantities of the materials for waging her savage murderous campaign on China. It was officially announced in Washington in early June that the supplies of airplane fuel going to Japan from the United States the first three months of 1941 were almost three times the quantity that went in the same period in 1940.

When Secretary Ickes definitely threatened the rationing of gas for the eastern section of our country a storm of criticism arose over limiting home consumption while increasing Japan's suplies. A gesture was then made by prohibiting a large shipment about to go from Philadelphia. This was apparently intended to make the impression that at long last our Government was going to stop supplying Japan for a war into which we have ourselves been on the verge of being drawn for two years. Many people so interpreted it. As a matter of fact the order prohibited only this one shipment from one eastern port. The supplies for Japan go almost wholly from our Pacific and Gulf ports.

As late as March 1941 a Japanese liner took on at San Francisco a full cargo of lead and cotton, two of Japan's most necessary war commodities.

American Christians cannot understand why we should help Japan in one of the most vicious wars of history. No Americans can understand why this country enables Japan to wage this war when we are constantly about ourselves to be involved in war with Japan. Japanese war planes and warships may soon be shooting our own men with materials from our own land. It simply does not make sense. It ought long ago to have been stopped.

It has been said that if we cut off trade in war materials with Japan she would at once engage us in war. One asks at once, with what, seeing Japan depends on us for her materials? But even if we can ignore that, since when may Japan say to the United States: Let us have what we want or fight us?

"Honorable in the Sight of All Men."

The importance of integrity, purity and honesty in those who are called ministers of Jesus Christ cannot be too strongly urged nor taken too deeply to heart. It is possible to talk too much about this. Thereby it is possible to make an unfair and damaging impression concerning ministers. The great body of them are without just grounds of reproach or question. There are enough exceptions to be serious, and to warn every man among us to guard his conduct and his reputation. The minister is "God's man" and carries in his own person the standing of his Lord in the minds of many people. Some recent observations and contacts evoke brief comment here concerning lapses of ministers along four lines.

1. *Financial standing.* Unless the minister is inviolably honest it is easy for him to become involved in financial complications and to be led on into definite dishonesty. His income is usually small enough to require careful budgeting and rigid economy to avoid getting in debt. Perhaps a majority of educated ministers enter their work owing school debts. Tradespeople will encourage open accounts, which no minister ought to ask or to accept when offered. There are

many things the minister wants to buy for his wife and his children, very legitimate and desirable things if he could afford them, but not possible within his income. A certain church was constituted and given a fine start by an efficient, honorable and godly pioneer preacher. He was followed in direct succession by two younger men both of whom left under clouds of financial dealings that remain and will long remain a reproach and a burden to the cause of Christ.

2. *Improprieties in relations with women* are too often indulged and more often suspected in ministers. There are in every community people of evil mind ready to give sinister interpretation to any word or act of a minister that can be construed as index of unchastity. Occasionally a prominent minister has to find work in another state because he has compromised his moral standing where he has been important and efficient in Christian leadership. Now and then a church seeks to avoid open scandal by giving a sinning pastor a letter "in good and regular standing" to go to some distant place and take another pastorate, when the only honest procedure would be outright, public exclusion. There was one case of a man who committed adultery in three pastorates in as many Southern states and was in each case given a letter to the next church of which he became pastor and by the third church sent on to a church in the North, no doubt to continue his debauchery.

3. There are preachers who make no clear *discrimination between their memory and their imagination.* They love a good story, in private conversation and for sermon illustration. Stories out of personal experience are most effective. A little artistic elaboration of an actual experience will improve a story. Another man's experience will be more impressive if told as your own. Dating and locating incidents, even fictitious events, will make them more impressive. A genial, generous soul will enjoy saying pleasant things and encouraging people with friendly flattery. Before he is aware of it the minister will be charged with insincerity and worse. A minister who had for some months been compelled to decline supply engagements was occupying an outstanding pulpit.

He wished to make the people feel their importance and his personal favor. He referred to his affliction and said that this was the first and almost the only church in the land that he would have preached for at his present stage of recovery. It so happened that one of the deacons there had been worshiping the previous Sunday in a church in another state when this preacher was supplying. The preacher is now wondering why he is not being invited to supply for this church of which he thinks so highly.

4. *Laziness* is one of the too common sins of the minister: mental laziness often, physical laziness sometimes, spiritual laziness most easily because less quickly discovered by the people or the minister. No one keeps constant check of the minister's honest industry—no one but himself, if he does; or his wife, if she does; or God, for he does. "The husbandman who toils must be first partaker of the fruits," was said of the ministry.

"Provide things honorable in the sight of all men."

Southern Baptist Historical Society Bulletin

Speaking relatively the annual meeting in Birmingham was very successful and gratifying. The attendance was larger than usual. Reports indicated definite progress.

The Constitution was amended to make the fee for life membership $10.00 instead of $25.00 as heretofore. It is hoped that a large number will be ready to take membership on this basis.

Annual Membership fee is still $1.00. This requires constant renewal and is too small an item for most to keep in mind and to attend to without reminder. To attend to this involves time and expense, and is subject to more shifting in membership that would be most advantageous for the purposes of the Society.

A special committee on membership was chosen. Dr. W. A. Moffitt of Oklahoma is Chairman, Secretary-treasurer H. I.

Hester, Missouri is associated with him. These two will complete the committee and notify the members.

Special recognition was taken of the readiness of our Baptist papers to promote this interest and thanks expressed for their space. The Society is going to ask them also to contribute their issues for the files of the Society.

The stream of minutes, old documents, letters, volumes of history and biography coming to the Society is still very small but is growing definitely. There should be hundreds sending in such materials.

Micro-filming of documents is just beginning. Arrangements are well advanced now for making a negative of *"The Western Pioneer,"* early Kentucky publication. Positive films can then be supplied for a very small sum. The time must soon come when such films will take their place in great numbers in libraries generally. Not only will old papers be preserved that are now rapidly disintegrating; but documents now rare and difficult to consult will be reproduced and made widely available.

Book Reviews

I. THEOLOGY AND PHILOSOPHY

A Pastor Looks At Kierkegaard—The Man and His Philosophy. By William T. Riviere, Pastor, First Presbyterian Church, Victoria, Texas. Zondervan Publishing House. Grand Rapids, Michigan. 231 pages. $1.50.

Students of theology generally rejoice in the growing interest in the writings of Soren Kierkegaard. In recent years many good books have come from the press bearing upon his life and thought, as well as a growing stream of translations of his writings. He stands like a giant in the background of much of the dialectical and Barthian theology. For a long time relatively unknown, and then misunderstood in our country, he is now coming into clearer light as his works are being made available to English readers. Every serious attempt to study his thought, and throw light upon his central view of the Christian faith will be welcomed by a great host of students.

Perhaps there is a limit beyond which fresh insight and new material may become increasingly rare. With so many good books available now that are based upon a direct and first-hand study of Kierkegaard in his own language, one doubts whether such a book as this will have lasting value. It is presented from the viewpoint of a pastor who gathers his material here and there, depending altogether upon translations. There is a lack of continuity and serious scholarship that must diminish the value of the volume for serious students of theology. One wonders about the value of a chapter on Kierkegaard for Rotarians in a book that deals with one of the great figures in theology. However, there is always genuine value in approaching a study from the standpoint of the preacher who is concerned with translating his material into messages for various groups and different types of church services. The busy pastors who have not had time to bring

Kierkegaard's thought under the microscope of thorough and analytical study will find in this volume a delightful introduction. The author admires the great Dane, and presents him to us in a more favorable light than may be found in some of the other books we have. Certainly pastors should be encouraged to study and write in the field of creative theological thought. H. W. TRIBBLE

Christianity: An Inquiry Into Its Nature and Truth. By Harris Franklin Rall. Charles Scribner's Sons, New York. 1940. 363 pages. $2.50.

That it won the Bross Prize in 1940, this time $15,000.00 instead of the normal $6,000.00 awarded every five years, is high initial commendation of this work. Examination of it tends to approval of the award, even when one has not (consciously) seen any of the competing manuscripts.

For one thing, it is a comprehensive Christian apologetic, of which there are very few in recent theological literature. For another thing, it is set in a framework that takes rather full account of current thought tendencies and forms. It deals with the actual problems in the minds of modern men. Then, it is positive and constructive. Its form and procedure are from the inside of Christianity. It is not a direct defense of attacked aspects of Christian belief and Christian meaning, nor at all a polemic upon opposing theories. Thus it meets the standards of high apologetic.

In style this work has more clarity and less indirectness and involution than are found in some of the writings of the distinguished author. It is characteristically less metaphysical and less technically theological than one expects in such a work and hence more religious, vital and obviously practical.

Readers who have not had access to the work thus far will wish to know its scope and plan. These can be set out no better than by quoting from Dr. Rall's own preface which describes it with fine accuracy.

"The task that is set for us in such a situation is plain. We must start at the beginning. What is religion and what is its

place in human life? More particularly, what is the Christian religion, and can it maintain its claim to be supreme and final? And these questions we must ask with a constant reference, first, to the world in which Christianity finds itself today, and, second, to the central Christian concern, the belief in a God whom man can know, with whom man can have fellowship, and who makes a difference in this world.

"This volume is an attempt to deal with these questions. It is divided into four parts. I. The Christian Religion (What is religion and its function? What is the Christian religion and what of its claim to finality?) II. The Present-Day Setting of Religion (In what kind of world does Christianity find itself today? What of threat and what of help and what of need does this world show?) III. The Knowledge of God (Can we believe in God? How can we know God?) IV. Some Problems for Faith (What can we say and what may we learn as we face the questions raised for faith by science, history, psychology, and ethics, and even more by the fact of evil?).

"One important distinction must constantly be kept in mind in such a study. The term Christianity has a double reference and so a double character. On the side, it brings to man something transcendant and absolute, the living and unchanging God. On the other, it is something empirical, a movement that belongs to time and takes place in history, whose life and thought, whose practices and institutions are marked by the imperfection and change that belong to all things human. And that brings a double danger: first, that within the Church men shall claim for Scripture or creed or the empirical Church herself that finality and absolute authority which belong only to God himself; second, that the critic, looking on this empirical imperfection, shall miss the God to whom Church and Scripture point and whose living power is working in them.

"These pages are addressed to the men of the Western world and of the East, who have found the highest and most convincing expression of religion in Christianity. They find their convictions contradicted by the life of the modern world

and challenged by much of its thought. Two things such men may rightly ask of any treatise like this: first, that it make clear what the Christian faith really means; second, that the questions raised be honestly faced, with a mind open to truth from every source, and with the most thorough critical consideration. These are the elements, then, to which I have tried to give place in the following pages: (1) the historical, an effort to understand and present the great tradition, the Christian faith and way; (2) the empirical, the data furnished by every field of experience and knowledge, not omitting, however, that which comes in the highest reach of human experience, the religious; (3) the rational and critical, the bringing to bear of every resource of mind upon the historical and empirical data thus presented.

"In writing these pages I have had in mind three groups to whom I hope this work may be of value: the religious leader, whether minister or layman, who feels the need of aid alike in interpreting the Christian religion and in meeting the questions that confront it in the modern world; the college student who wishes to study religion, not primarily as a philosophical or historical or psychological discipline, but as offering a philosophy of life; the general reader brought up in the Christian Church but more or less aware of the changes affecting religion, and seeking to make his faith both honest and intelligent." W. O. CARVER

The Sovereignty of God, or The Proceedings of the First American Calvinistic Conference. Edited by Jacob T. Hoogstra. Zondervan Publishing House. Grand Rapids, Michigan. 216 pages. $1.50.

The purpose of the American Calvinistic Conference, held recently in Patterson, New Jersey, was to "rally positive Calvinists to state, to defend, and to propagate historic Calvinism in this, our age." The central theme of the meeting, as might be expected, was the sovereignty of God. The papers read before the conference and published in this volume treat this central theme in relation to the teachings of the Bible, the task of theology, the Barthian view, politics, phi-

losophy, ethics, and human attitudes and responsibility. There is also a chapter dealing with the outlook for Calvinism in America.

The appeal of this book will be wide, embracing all the variations of Christian faith that show basic kinship with Calvinism. And they are many. Presbyterians of all groups, Evangelicals, and Baptists should be especially interested in these essays. Christian theology is moving steadily toward the central emphasis of Calvinism, the sovereignty of God. The present world crisis forces us to fall back upon the sovereign purpose and grace of God. No one dares today to suggest that we can rely upon human resources. We must find God's purpose and obey His will.

One should recognize that a record of a conference is not likely to be a finished theological treatise. It gives the approach of several minds, is presented in their style of speech and is therefore in lighter vein than material that is wrought out in the study. It also has the disadvantage of lacking scholarly documentation and constructive continuity. Its chief value perhaps is as a commentary on current theological thought presented from a very important viewpoint.

H. W. Tribble

Philosophical Foundations of Faith. A Contribution Toward a Philosophy of Religion. By Marion John Bradshaw. Columbia University Press, New York. 1941. 254 pages. $2.50.

This is a somewhat unexpected title for a course of Hazen Lectures to the Middlebury Convocation of Congregational Ministers on the assigned topic: "What It Means to Be a Christian." Again few, if any, would expect to find under these two titles a discussion of six seventeenth century philosophers. Descartes is described as "The Great Dualist," Hobbes is "The Great Materialist," Locke "the Great Empiricist," Pascal "The Great Mystic, Spinoza "The Great Rationalist, Leibritz "The Great Individualist."

All of these are claimed as "Christians." Then as capping the climax in the summation chapter where "Philosophers and

a Common Faith" is discussed John Dewey is added to the list of "Christians" with a deferential gesture for claiming as a Christian one still living who does not wish to wear the badge.

The author wishes it understood that the book is intended primarily for students of religion, "which of course need not exclude philosophers." In presenting "the attitudes of the founders of modern philosophy toward Christianity" he expects students of the history of philosophy to find that he has "Championed some unpopular views," but is "certain that the important historical questions raised do deserve careful reconsideration."

Champion of reason and of the rights of philosophy, Professor Bradshaw still holds strongly that it is a serious and fateful mistake to try to make a religion of a philosophy or to "transform religion into philosophy." He has written a thoughtful, independent, sometimes original study. It is well calculated to stimulate helpful restudy all along the line.

Still what he seems to define as the Christian religion when he comes to draw the lines in toward something that might suggest struggling for a focus he is too uncertain, too vague, too all-inclusive to leave any practically effective basis for a positive Christian message. W. O. Carver

No Salvation Without Substitution. By J. E. Conant. Wm. B. Eerdmans Publishing Co. 1941. 171 pages. $1.00.

This is a simple and yet systematic treatment of the atoning death of Christ as the center of Christian redemption. The basic concept is that of satisfaction of law, but the nature of God is treated as the ultimate ground of law. On that foundation and in consequence of it the nature of moral government, the necessity and nature of justice and mercy, and the place for and nature of substitution are presented by the author as a part of the study of salvation through substitutionary atonement. Then he sets forth his conception of salvation, which he sees in the perspective of a transaction.

While the approach is in the realm of theology and apologetics, the treatment is rather popular than theological. But

it is clear. Those who see the Christian experience of salvation in the perspective of a transaction in satisfaction of law will find this a very helpful volume.

H. W. TRIBBLE

Christian Realism. By John C. Bennett Charles Scribner's Sons, New York 1941. 184 pages. $2.00.

Those who read the symposium recently published in one of our leading religious weeklies on what Christians will do in the event of America's entry into the present European war will be prepared for the theme of this volume. A year or more ago Dr. Bennett held the pacifist position, but the march of Hitler into the Low Countries as well as succeeding events in the terrible war that is raging now in Europe have led him to shift his view in favor of supporting a thoroughgoing effort to defeat Hitlerism. He feels that the immediate task before the United States and Britain is to accomplish the defeat of Nazi Germany. However, beyond that he is seeking to champion a consistently Christian stand with reference to the probable approach to the task of making peace and constructing a social order that will be conducive to the spread of Christianity in all the world. His is the position of a great group of Christian thinkers in our land. And his statement of the position is clear, fair, and quite sympathetic with different viewpoints. He does not condemn those with whom he differs. Rather does he place value upon conscientious difference of opinion among Christians. But he is seriously troubled over the present world situation, and anxious to present the Christian faith in a realistic approach that avoids side-stepping or evading of basic issues.

The author does not deal here exclusively with the question concerning war. That is his central concern, but he approaches it from the viewpoint of the essential meaning of Christianity. He brings forward his interpretation of the Christian faith concerning the reality and activity of God, the place and meaning of man in the cosmic order, the relation of Christians to society, the redemptive purpose of God ex-

pressed through Christ and the church, and the question of evil. His emphasis upon the historic Jesus in relation to his interpretation of the social implications of the gospel will prove helpful to all readers. His suggestion that the church is passing through a period of reformation will challenge the serious thought and further investigation of many. His interpretation of evil in relation to the sovereignty of God is very suggestive.

If I have any complaint to voice it is that the author goes too far in subordinating the great Christian faith to the study of war. But we must face the problem, and certainly it ought to be faced in terms of Christian realism. Hence I have no hesitancy in commending this book for wide reading. The author's thought is put in a style that is easily read and understood. H. W. TRIBBLE

II. HISTORY, BIOGRAPHY

Fifty Fruitful Years. The Story of the Sunday School Board of the Southern Baptist Convention. By P. E. Burroughs. Broadman Press, Nashville. 333 pages. Price $1.00.

Following the Living Christ. Proceedings of the Fifth Southwide Baptist Training Union Conference, Memphis Tenn. By J. E. Lambdin. 372 pages. Price 50 cents.

For more than thirty years Dr. P. E. Burroughs has served the Sunday School Board of the Southern Baptist Convention. He knew intimately Dr. J. M. Frost, the real founder of the Board. He knows at first hand much of the history of the Board's work. Hence it was a labor of love to supplement his knowledge by research and collaboration with others and then tell the thrilling story of the courage of Dr. J. M. Frost in pressing upon Southern Baptists the need for a board to develop Baptist Sunday-schools throughout the bounds of the Southern Baptist Convention. The tact and courage of the founder were taxed to the utmost during the first fifteen years.

During the last ten years of Dr. Frost's administration he saw all his hopes coming true; and now Southern Baptists look upon the Sunday School Board as one of their greatest assets.

Dr. Burroughs gives a frank account of the difficulties which Southern Baptists encountered from 1908 in co-operating with the International Sunday School Association, and later on with its successor the International Council of Religious Education. The Sunday School Board, under the wise leadership of Drs. Frost and Van Ness, preserved the autonomy of our Southern Baptist work, while co-operating as fully as possible with the Association and later with the Council. As a member of the International Sunday School Lesson Committee since 1895 I had opportunity to observe the wisdom and firmness of Drs. Frost and Van Ness in taking care of the expanding work of the Board, while maintaining friendly touch with the organization through which the evangelical denominations were promoting the work of their Sunday-schools. Dr. T. L. Holcomb maintains the same attitude.

From the acorn planted in 1891 a giant oak has grown. The finances of the Board have been so well managed that it has become a great institution in the business world, and it still holds on its way as pre-eminently a spiritual force seeking to carry the message of the Bible to every community in all the Southland.

The pictures scattered throughout the book are worth far more than the cost of the volume.

All who scan the pages of this well-told story will agree that the first half century of the life of the Sunday School Board is well described by the caption "Fifty Fruitful Years."

The book by Mr. Lambdin contains addresses which have more than temporary value. In the realm of training church members for Kingdom tasks it shows the enlarging work of the Sunday School Board, and thus becomes a valuable supplement to the story of the Board's work by Dr. Burroughs.

JOHN R. SAMPEY

Pilgrim's Way. By John Buchan (Lord Tweedsmuir). Houghton Mifflin Company. 336 pages. $3.00.

John Buchan was one of the most versatile men of his time. He was novelist, poet, historian, fisherman, explorer, member of Parliament and Governor General of Canada. His untimely death in 1940 while serving as Governor General of Canada brought a sense of loss to thousands on this side of the Atlantic who had come to know the kindly statesman personally or through some of his thirty-seven books. This is the last of his works, completed only a week before his death. It is not an autobiography after the traditional pattern. The author himself called it, "An Essay in Recollection," and this is better.

"The lover of gossip will find nothing to please him," says the author in his preface, "for I have written at length only of the dead. Nor is it an autobiography, for I cannot believe that the external incidents of my life are important enough to be worth chronicling in detail. And it is only in a meagre sense a confession of faith. It is a record of the impressions made upon me by the outer world, rather than a weaning of such impressions into a personal religion and philosophy."

The "impressions" made upon John Buchan and chronicled in his beautiful chaste style were delightful to this reviewer. They revealed the man who wrote them as a kindly, gentle soul, a person of keen mind and true literary instincts. John Buchan had two great loves: nature and people. His passion for woods, hills and streams, particularly those of his native Scotland, is reflected most artistically in the first part of his book. The beauty of the South African landscape is also delightfully told. John Buchan knew many important people in his time. Some of these were his intimates. With incisive, understanding strokes he delineates the great and the near-great who crossed his pathway. Among these are Cecil Rhodes, Sir Edward Grey, T. E. Lawrence ("Lawrence of Arabia"), David Lloyd George, Ramsay Macdonald, Earl Balfour, Henry Asquith, Sir Douglas Haig, Sir Henry Wilson, Lord Byng of Vimy, and King George V.

Buchan was a close student of America. His chapter, "My America," contains much food for thought for those of us in the United States who are inclined to belittle our country. John Buchan found much here to love and extol. He tells of his conviction that the United States is the hope for the survival of democracy in the world. This is what he says: "If democracy in the broadest and truest sense is to survive, it will be mainly because of her guardianship. For, with all her imperfections, she has a clearer view than any other people of the democratic fundamentals."

A fine book for summer reading!

EDWARD A. MCDOWELL

The Loyalists in North Carolina During the Revolution. By Robert O. DeMond, Ph.D. Duke University Press, Durham, N. C. 286 pages. $3.00 net.

The student of history will be delighted with this store of information on the early civil war in North Carolina. The author has spared no pains to dig up, assemble and present in interesting fashion the available information. The Tories and the Patriots move before us as the drama unfolds. The names and addresses of hundreds of the rank and file of the Loyalists are included. Much new and interesting material on the whole subject of the Revolution in North Carolina is presented.

KYLE M. YATES

Medieval Panorama. By G. C. Coulton. The Cambridge University Press. 801 pages. $4.00 net.

An eighty year old man has spent his life digging out the facts connected with all phases of life in the middle centuries. He has already written *Life in the Middle Ages, The Medieval Village, Five Centuries of Religion, Ten Medieval Studies* and *The Medieval Scene.* This new volume is written in a popular vein to appeal to all types of readers. He has painted a vivid picture of the life, customs, ideas, behavior and actions of the people. The reader sees men and women of all

classes struggling along towards freedom. It is an intimate portrayal of the inside life of peasants, priests, poets, merchants, thieves, saints and courtiers. The Boston Transcript says of it: "Without question the most colorfully painted all round picture of medieval life that has yet appeared."

KYLE M. YATES

History of the Arabs. By Philip K. Hitti. The Macmillan Co., New York. 767 pages. $7.00 net.

The scholarly students will welcome this remarkable volume from the pen of our leading Arabic scholar. It is an authoritative study of the Arabians and the Arabic-speaking peoples. The people, the country, the climate, the institutions are fully and accurately described. The reader is led along the way to watch the rise and conquests and civilizing genius of the Arabs from the earliest times to the sixteenth century. The author is a vivid narrator who makes history absorbingly interesting to the general reader. The student will find a mine of valuable information carefully and accurately presented.

KYLE M. YATES

III. PSYCHOLOGY, HOMILETICS, CURRENT PROBLEMS

Pastoral Psychology. By Karl Ruf Stolz. Abingdon-Cokesbury Press, Nashville, Tenn. 284 pages. Price $2.50.

This is a revised edition of the volume by same title which appeared in 1932. The original edition marked Dr. Stolz as an outstanding investigator and teacher in this field, but those of us who used it as a text when it appeared found after two or three years that its deficiencies made it difficult of further use except for reference. The chief defects were faulty organization, over-emphasis on certain matters and lack of emphasis on others equally important, and failure to take into account some of the newer development in psychiatric science. The new edition gives evidence of many improvements and again makes the volume available as an up to-date-text.

Dr. Stolz begins with a much needed chapter on "The Psychological Approach to Pastoral Work." He points to the revival of interest in pastoral service comparable to the revival which has been thriving in the field of religious education. Within recent years there has been a rediscovery of the value of the individual, so that ministers and churches increasingly are refusing to make crowds of people listening to a sermon the ultimate test of the minister's or the church's success. Along with this sense of need of personal ministry have come newer and scientifically tested techniques for understanding and dealing with the problems of the people whose needs cannot be adequately met by lessons and sermons. A more scientific scheme for classifying the church's constituency is suggested, and concentration of attention then placed upon the organization of personality, mental hygiene of children and adolescents, the reconstruction of adults.

How bring about the personality changes desired? What is the function of religion in effecting these changes? What are the identifiable types of abnormality which are to be discovered in unselected groups of people? How deal with sexual conflicts? What specialized diagnosis methods are available

for the minister? How bring about the "adjustments to reality" which is the goal of the psychiatrist? What are the techniques of pastoral counseling?

The minister will at once recognize that intelligent answers to such questions as these, based on scientific principles and growing out of wide experience, are fraught with great possibilities. The book does not make light reading, yet the author has the happy faculty of lighting up difficult and somewhat technical discussions with illustrations and case studies that keep any chapter from being dull. Those interested in pastoral psychology and counseling will no doubt welcome this addition to their library, especially ministers and Christian workers who desire an authoritative text that has already stood the test of time and has now been revised in the light of more recent developments. G. S. DOBBINS

The Seed and the Soil. By Richard Terrill Baker. Friendship Press, New York. 180 pages. Price $1.00.

This is a book about religion, the church, war, life, human destiny. It has on it the stamp of originality. Cast in the form of soliloquy and dialogue, it frankly raises many of the questions which are deeply disturbing to Christian youth at this moment, yet the argument moves to clear, high ground of Christian faith and optimism.

What is the war doing to us? Has Christianity failed? Must fear and hate dominate the world? Are there no bonds which can permanently bind together the peoples of warring lands? What of the generation of young people who have inherited the present conflict and chaos? "Is there a doctor in the house?" Is there in all the world an architect capable of preparing blueprints for the rebuilding of our shattered social order? The author does not approach these questions with ponderous logic, nor with cynical skepticism, nor with threadbare moralizing. Rather he unbares his own soul, and then skillfully probes the souls of others, including his readers. The question toward which he moves is, "Can Christianity now make good its claims?" The Chapter entitled "Q. E.

D." is worth the price of the book. From first-hand experience on a trip around the world, he the conclusion with convincing power, that the Christianity of Christ, expressing itself through a mighty New Testament Church is humanity's only way out. Here, briefly stated, is the reward of the long, hard quest for a sure way out of the world's terrible predicament.

"I had cleared my mind of my doubts, I had seen Christians hard at work, I knew it was a genuine reality, no false report, no empty myth. It was building where others destroyed. It was putting a heart back into society. It was lifting a symbol of a co-operative world-wide community before the eyes of my brothers and me that we might see. I was convinced." G. S. DOBBINS

Christian Roots of Democracy in America. By Arthur E. Holt. Friendship Press. $1.00.

In the lectures comprising this volume Dr. Holt has rendered real service both to democracy and religion in America. He gives a convincing portrayal of the relation between the two in the formative years of our nation, showing that democracy, responsible living in community, is rooted in Christianity. "It is the thesis of this book that the establishing of churches is important. Churches do three things which are important to democracy. They help people to worship. Worship is basic self-direction. They teach people to read the Bible. The Bible contains those great basic truths which, if accepted and acted upon, would make human association possible. Churches create in people a sense of concern for other people. They constitute a culture-transcending fellowship which reaches out beyond points of race and class and geography" (p. xvi).

The plan of the discussions is as follows: An introductory chapter deals with the present world situation in which democracy faces mighty competitors and finds itself under the necessity of reviving its basic assumptions and reinforce itself at the home base. Two chapters discuss the religious rootage of democracy, first in the Old Testament community and then

in the early Christian community. The fourth chapter reviews the religious element in the development of American civilization. Two chapters deal with the increasing and multiplying problems of democracy in a nation growing in wealth and in complexity of life, special attention being given to the fact of increasing government. Chapter seven faces the problems of nationalism and world empire, the cost of war and the necessity for a spiritual basis for world community. Chapter eight argues for a free church in a free society. The closing chapter is a challenge to a new crusade. "The high cost of a democratic society is the development of a generation of people whose spirits are stirred by the great truths of Christianity and who seek a social order which will give the spirit of Christianity a chance for social expression."

Pastors should read this book. In this time of upheaval when ministers are tempted to drop the Bible and take up a sword Dr. Holt reminds us that we can do no greater thing than to renew our efforts to strengthen the faith of men in Christ and revive the principles of his own living and teaching. We must stay by the stuff—the spiritual loyalties and ideals which constitute the very basis of a free society. This is the preacher's commission and there is none more important. Defeat here cannot be compensated for by victory anywhere else. J. B. WEATHERSPOON

Prophetic Patriotism. By Carter Helm Jones. The Broadman Press. $1.00.

The sermons of this book are alive with eloquence and insight. One reads them with pleasure and regret—regret that the beloved author did not begin decades ago to give to the public the fruits of his thought and feeling. Dr. Jones has been preaching in America for more than fifty years. He came into his ministry out of a rich background of spiritual culture and with the best equipment, and during his entire ministry has been counted among the leaders both North and South. These sermons are typical of his style and message. They breathe the atmosphere of the pulpit; they are messages

rather than discussions, abounding in the orator striking for response. They are something spoken rather than written, and spoken with the skill of one who knows his language and the hearts of men. The orator's style is beautiful, the thought stimulating, the spirit contagious.

Something of the flavor of the sermons may be caught from such titles as "The God of the Mountains," "The Face of Christ," "The Temple in the Heart," "The Peril of the Partial," "The Lure of Literalism." We are sure there are more such sermons where these come from. Let the author bring them out. J. B. WEATHERSPOON

The Son of Consolation. By J. Gilliam Hughes, D.D. Broadman Press. $1.00.

This is a series of sermons based on the New Testament story of Barnabas. It is the kind of thing that that more preachers should undertake—a leisurely contemplation of the great characters of the Bible. The primary interest of the sermons, however, is not Barnabas. The scriptural characterization and narratives are used as spring boards for sermons on various subjects. And the lovely character of Barnabas adds strength throughout. Dr. Hughes has done a good work. J. B. WEATHERSPOON

The Secret of a Happy Wedded Life—Poems, Truths, Thoughts, Anecdotes. By W. G. Heslop. Zondervan Publishing House, Grand Rapids, Mich. 117 pages. Price $1.00.

This small volume contains a great variety of "scrapbook materials" organized under the headings of "Love," "Marriage," "Home," "Children," "Helps to Husbands," "Words of Wisdom to Wives," "Thoughts From Other Thinkers." Many of the quotations are vital and valuable. Some are a bit farfetched and strained. Those who are looking for illustrations dealing with marriage and the home will find a number that well repay the possession and reading of the book. Husbands and wives, fathers and mothers, sons and daughters would do

well to read these excerpts from the world's best thinkers and mark the thoughts which best apply to each. Teachers and leaders of young people will find many valuable ideas which can be used in programs, lessons, discussions, addresses. The book would make a most appropriate gift to a newly married couple.

G. S. DOBBINS

Grow Lovely Growing Old. By Dougless Scarborough McDaniel. Broadman Press, Nashville, Tennessee. 1941. 109 pages. $1.00.

This book is a tonic for all ages. Some of us are older than others, but all are approaching old age. Some, like the gracious and charming author, have learned the secret of life whereby the eventide glows with the beauty and fragrance of the morning of youth and the strength of the noon of life's prime. There is a stewardship that rests upon the one who thus triumphs, the privilege and duty of passing on to others the secret that has been learned. Mrs. McDaniel discharges her stewardship in a manner that will please every reader.

There is much in these pages that is practical; there also is much that is poetic and inspiring. The quotations are well-chosen, and the form of the entire brief volume is good.

H. W. TRIBBLE

The Christian Attitude Toward War. By Lorraine Boettner. Eerdman's. Price $1.00.

Time was when Christian ministers undertook to prove the righteousness of slavery from the Scriptures, by pointing first to the sanction of slavery in New Testament times and then to the failure of the New Testament writers and Jesus to condemn it. In much the same way does this book proceed in respect to war. And it is equally unconvincing as a piece of interpretation. Without going into the question of war as a necessity for the preservation of a nation's life in critical times, or whether in a certain crisis war is the lesser of two evils, we would protest against the effort to throw about war the cloak of righteousness and sanctify it by the silence of Jesus.

J. B. WEATHERSPOON

IV. THE BIBLE, RELIGION

Biography of the Gods. By A. Eustace Haydon. The Macmillan Co., New York. 1941. 352 pages. $2.50.

The reader of this charmingly written book needs to be informed in advance that it is more than just another study in Comparative Religion. He needs to know that the author, who is Professor of History of Religions at the University of Chicago, is a convinced Humanist who does not believe in the objective existence of any real personal deity. He needs to realize that the book has a very definite thesis to prove: namely, that all the gods in which men have believed are human creations, the projections of man's own wishful ideals; that Yahweh, the God of the Hebrews, and the Christian God are no exceptions; and that the story of the progress of the human race is a story of the outgrowing of these naive conceptions and the gradual attainment of a humanistic independence of any supposed supernatural power.

If one is not firm in his own faith in God, and equipped to deal critically with a treatise such as this, he had better leave it unread. Especially ought young and immature Christians be warned not to try to separate the historical facts from the subjective theoretical interpretation in this book. For the mature believer, forewarned as to the nature of the work, it may prove interesting reading, with a certain amount of historical accuracy, and an intriguing, if not altogether convincing, theme.

The philosophical position which is assumed as the basis of this interesting theory of religion is that commonly called Scientific Naturalism. The shallowness and inadequacy of this position as a comprehensive world-view has been exposed over and over again. This review cannot take space to repeat the indictments, which are familiar to every student of philosophy. Humanist writings have not been taken seriously by able philosophers. As Dr. D. S. Cairns has said, "none of them are in the first flight as serious enterprises of con-

structive thought." The dogmatic self-assurance, the arbitrary use of unproved statements, the easy passing over of every point of real difficulty in the argument—these characteristics of most Humanist writers are here faithfully repeated.

The greatest fault of course lies in the attempt to explain the rise and growth of the Christian idea of God on this purely naturalistic basis. The facile way in which Professor Haydon with a few strokes of the pen settles questions that have been the subjects of the most profound study of generations of able philosophers and theologians would be amusing if it were not so serious.

Not content with condensing the whole history of religion into some three hundred pages of easy explanations, the author assumes the role of the prophet in the end, peering into the future and seeming to discern "the twilight of the gods" and the emergence of a Humanist Utopia in which man shall have learned better than to believe in God and shall have replaced that faith with an undying confidence in his fellow man and a Promethean defiance of the vast inexorable forces of the sub-human natural order.

This then is a fairly accurate description of *what religion would be IF there were no God.* H. C. GOERNER

Jesus Christ, the Same. The Shaffer Lectures for 1940 in the Divinity School of Yale University. By James Moffatt. Abingdon-Cokesbury Press. 221 pages. $2.00.

This book, coming from the pen of one who has achieved a position of eminence in the realm of New Testament scholarships, is a tonic for faith. It is the product of a mind that is both scholarly and reverent. It reveals the instincts of one who is not content to approach the problems of the New Testament and the person of Jesus with the cold eye of a scientist but who possesses the warm heart of a religious man.

For Dr. Moffatt Jesus Christ is "the same yesterday, today and forever." The purpose of his book may best be told in his own words. He says: "The attempt is to indicate afresh, in

the light of our newer knowledge, how nothing is more probable than that he who lived on earth for a few years was the same Christ whom his followers worshipped as Lord, that no new Jesus was created by any syncretistic movement in the first Christian century, that there is a unity in the unsolved mystery of his person which is not only real but the real cause underlying the various interpretations of his life and work, and that later experiences of the church repeatedly imply a continuity of communion with him which is deeper than any inner or outer change of the faith. In other words, by criticizing criticism as well as tradition, we are on the way to a definite construction that in a deep sense Jesus Christ is the same for us as he has been for our predecessors, little as we may be able to use some of their precise language about him, and also that there is no other Jesus visible or possible on the horizon of a faith which can be seriously called Christian. But in order to recognize how the data converge upon this conclusion, it is imperative that the study of historical perspective be taken honestly and thoroughly."

The author insists on the importance of this perspective of which he speaks for a correct appraisal of the Gospel records and the person of Christ. It is this that gives strength to his book. He thinks that, "Literary pre-occupation with so-called units of tradition easily leads to forgetfulness of the living unity, apart from which the data of the analysis are unintelligible and misleading." In this Dr. Moffatt has put his finger upon the weakness of many a New Testament scholar who because of his inability "to see the forest for the trees" failed to contribute what he might have contributed to a better understanding of the New Testament.

Dr. Moffatt does not believe that the early church "created" the Christ of the Gospels, nor does he believe that the Christ of Paul is different from the Jesus of the Gospels. There was no Christ, there is no Christ, there can be no Christ distinguishable from the God-man, the divine-human being revealed in the pages of the New Testament. Jesus of Nazareth is the Eternal Christ, apart from whom the Christian faith has no meaning.

Particularly relevant to the uncertainty of our present time are these suggestive words from the final pages of the book: "Misgivings about the future of the faith or about the inexhaustible power of Christ's revelation generally arise from some failure to appreciate what has been given to man in the Lord Jesus. Whether the failure comes from an imperfect effort to appreciate what he really was or from a defective obedience to his authority, it remains true that hope for the future is likely to be active and intelligent in proportion to our historical assurance of what God once did for us men and our salvation."

It is good to find a book like this now and then, a book in which solid wisdom, accurate scholarship and warm-hearted religion are so well blended. EDWARD A. MCDOWELL

Current Religious Thought: A Digest. By Charles S. MacFarland, General Secretary-Emeritus, The Federal Council of Churches of Christ in America. Fleming H. Revell, Co., New York. 1941. 185 pages. $1.50.

This is Dr. MacFarland's fifth volume, beginning in 1936, outlining and summarizing current religious thought. It would be better if a common title had obviously linked the series, rather than the separate titles with obvious effort to make them different when they cannot be distinctive.

The volumes are merely high grade reviews of books of current or recent production, so classified and arranged as to give an orderly perspective and conspectus of what selected writers are saying about the nature, the state, the outlook, the needs of Christianity and of the Christian churches. In this case forty-five volumes are reviewed. They are classified into eight well chosen groups, and arranged within each group with a good sense of adjustment and progress. They are all followed by the reviewer's own "Analysis" of "Current Religious Thought" which contains some arresting and illuminating observations. "There are no longer any denominational theologies, . . ." Schools of theology are advised to "have as many chairs of discrimination as there are profes-

sors" and an additional "professor of books." "This . . may be said with . . confidence . . ; at no time during his ministry. of over fifty years has there been more earnest and sustained thinking than today. And for the most part, even when its utterance is most searching and severe, it is in the spirit of love and faith."

This reviewer would qualify the author's estimate somewhat with the impression, which a good deal of the material here reviewed tends to confirm, a deep misgiving—that too many theological teachers and writers today seem to be occupied in scholastic interplay with little experience of the hard realities of our terrible world and with academic interest where prophetic and evangelistic seriousness are so desperately needed.

It is a delightful and useful occupation which Dr. MacFarland has adopted in these days of his age retirement, diagnosing the thought expressions of his era.

W. O. Carver

Christ in the Pentateuch. By Josiah Blake Tidwell. Zondervan. 1940. 364 pages. $2.75.

Dr. Tidwell, professor of Bible in Baylor University, has written several books, such as *Introducing the Old Testament, The Bible Book by Book, Bible Lands Places,* and *Genesis—A Study in the Plan of Redemption.* His latest book, *Christ in the Pentateuch,* is one of his best. It is a very good book on typology.

In the first chapter the author makes clear his position with reference to the Bible. He affirms that he "accepts all of it, including the creation story, which is a part of the Bible, as the revelation of God and believes its statements to be true in every respect." He then defines his purpose. "This is our purpose in these studies—to discover the message these early books (the Pentateuch) have about salvation from sin. These books . . . form an introduction to the whole Bible, and we seek to find what they reveal concerning God's way of salvation and His purpose as a whole concerning His glorious Son.

It should be said that there is no claim that all the illustrations used are direct types of Jesus and His work, but they serve to show how rich the Bible is in illustrations of its own great teachings concerning redemption . . . Effort has been made to restrain the working of the imagination so that no teaching about redemption shall be based on these stories unless it is found in the teaching of the New Testament. In all of it, we should see parables of life and action that demonstrate New Testament truth and through such foreshadowings what a divine unity prevails in the whole Scripture." Having stated his purpose, Dr. Tidwell proceeds to set forth the spiritual import of the facts and incidents recorded in the first five books of the Old Testament. He finds many things suggestive of Christ, His work and the work of His Church, in the stories of the Creation, the Fall, Cain and Abel, the Flood, Abraham, Isaac, Jacob, Joseph, Exodus, and the Wilderness experiences.

The book contains a wealth of material which will prove helpful and useful to laymen, students, teachers, and pastors. Some readers will likely feel that the author has "spiritualized" too much. J. Leo Green

The Witness of His Enemies. By George R. Pettigrew. Zondervan Publishing House, Grand Rapids. 110 pages. $1.00.

The author of this book was educated for the law and holds the LL.B. degree, as well as a degree in theology. He employs his legal training to assemble and present the testimony of Jesus' enemies in such fashion as to corroborate the conservative position concerning the person of Christ. The position is taken that the enemies of Jesus by their words and deeds bore testimony to his deity and uniqueness.

The author thinks that, "Conservative scholars have shattered the specious plausibilities of the religious Liberal. But his name is Legion, and his speculations are myriad. Shifty and tireless, he is dislodged from one outpost only to turn his batteries upon another in his inveterate warfare upon the citadel of Truth. The task of the Evangelical is therefore

endless. The more excellent way would seem to be that of a counter-offensive. Why not turn the testimonial guns of Christ's first century enemies upon the works of His twentieth century foes in the guise of friends?"

And so the author mans the ancient batteries and proceeds with the shooting. The modern "liberal" finds himself blasted by shells from the guns of ancient fundamentalists, the Pharisees, first century modernists, the Sadducees, demons and others.

The introduction to the volume was written by Victor I. Masters, editor of the Western Recorder. The author is pastor of the Saluda Baptist Church, Chappells, S. C.

EDWARD A. MCDOWELL

One Altogether Beautiful. By George L. Rulison. Zondervan Press. $1.50.

Again and again men must strive to express what Christ means to them. In the eight chapters of this book the author seeks to impart something of his unfolding experience and understanding. It is a laudable undertaking, and sympathetic readers will find in this as in every such book a sure blessing. One feels, however, that the author yields too much to the temptation to make his style as grand as his subject, forsaking the beauty and force of simplicity. The style is characterized throughout by elevation and expansiveness.

J. B. WEATHERSPOON

An Exegetical Grammar of the Greek New Testament. By William Douglas Chamberlin. The Macmillan Company. 233 pages. $4.00.

It is an event of importance in the world of New Testamene scholarship when a new grammar of the Greek New Testament comes from the press. In the wake of the grammars of Robertson, Robertson and Davis, Moulton and Howard, Dana and Mantey, and others, it becomes increasingly difficult to produce a work with features sufficiently different

from the others to justify its publication. This in itself is calculated to arouse the interest of scholars when a new grammar comes from the press. At once the question arises, "What claim does it make to distinction?"

Perhaps the author gives his own answer to this question as it relates to the work under review. He says in the foreword: "This grammar has grown out of twelve years' experience in the classroom in presenting the facts of the grammar of the *koine* Greek and their bearing on the interpretation of the Greek New Testament. Experience seems to indicate an unbridged gulf in the student's mind between a knowledge of grammatical facts and their application to exegesis.

"To make a beginning, the author wrote an Exegetical Syllabus, which he has used in the classroom for six years with some degree of satisfaction. This Syllabus has been revised, corrected and enlarged into the present work. There has been no attempt to be original. The one objective has been to condense, arrange or simplify the works of the great pioneers in the grammatical field, so as to give a convenient handbook to the seminary student."

It is evident that the author's purpose is not to supplant but to supplement the works of others. The practical test of the classroom must determine whether his approach and arrangement of material are superior to the traditional methods and arrangements. Nevertheless his work will be cordially welcomed by all who themselves are students of the Greek New Testament or who attempt to lead others to a knowledge of the greatest of all books. It will be welcomed by them because it represents the sincere endeavor of a kindly and thorough teacher to add his light to the growing illumination that shines on the pathway to knowledge of the New Testament. A very excellent discussion of the meaning and method of scientific exegesis is to be found in Part I of the book.

The author is the esteemed and beloved professor of New Testament Language and Literature in the Louisville Presbyterian Seminary. EDWARD A. MCDOWELL

Gems From Genesis. By W. G. Heslop. Zondervan. 1940. 132 pages. $1.00.

Dr. Heslop is the author of *Diamonds from Daniel, Lessons from Leviticus, Extras from Exodus, Gold from the Gospels,* and other similar books. *Gems from Genesis* is supposedly "an outlined study of the Book of Genesis." It is more accurately a combination of running comments, suggested sermon outlines, and extreme typology. Some readers may derive help from this book. J. Leo Green

V. MISCELLANEOUS

Life on Other Worlds. By H. Spencer Jones, F.R.S. Astronomer Royal; Honorary Fellow, Jesus College, Cambridge, and author of "Worlds Without End." The Macmillan Co., New York. 1940. 299 pages. $3.00.

"Within recent years astronomical research has pushed the bounds of the universe further and further away, revealing new millions of stellar systems. The question is inevitably asked: In this vast creation is our little earth unique as the one home of life? This book presents Dr. Jones's answer.

Assuming that life will develop whenever conditions are favorable for it, the investigation of conditions prevailing on the various planets and satellites in the solar system enables a fairly complete answer to be given. And Dr. Jones can state his conclusions with authority."

To the publishers' introduction, quoted with full approval, the reviewer would add that the author can proceed with his discussions and state his conclusions in language at once perfectly clear and easy to understand, and flowing with the elegance of first class literature.

The modesty of complete authority in science is fitting for one who never ranges beyond the bounds of his own field—the entire physical universe is a good wide range, to be sure—while he fully realizes that his studies have nothing to do, as such with "the purpose behind" the universe. To try "to explain why the universe is built as it is, rather than on some different pattern which might have accorded better with our expectations, is a more difficult task; for this the astronomer is no better qualified than anybody else."

That life is relatively rare in the wide expanses of an indefinitely vast universe, and that our earth seems for astronomy its most prolific sphere is supported by convincing reasons which a high school freshman can easily comprehend. It is a fascinating book and done in the best Macmillan workmanship.

W. O. CARVER

Webster's Dictionary. By Joseph Devlin. The World Publishing Co., Cleveland, O.

The small dictionary seems to be an exceptionally fine help in pronunciation and in definition. The 1,280 pages are filled with up-to-the-minute information. Students will find it handy, usable and reliable. Being new and modern the language of today will be presented in its freshness and vividness.

KYLE M. YATES

Unfamiliar Stories of Familiar Hymns. By W. J. Hart. W. A. Wilde Co. 1940. Price $1.50.

Preachers are constantly seeking stories of hymns in Christian experience. Here is a book which contains material not only for illustration but for private reading.

Many stories of hymns have become all too familiar. It is refreshing to read these for most of them come from very recent years. It is thus heartening to know that hymns are not losing their power in developing Christian character and that the new and growing emphasis on hymns is justified.

Even a cursory reading of this book will leave the preacher with a resolve to seek to bring hymns into the minds and hearts of their people.

The author of the book has been a student of hymns for many years and we are grateful to him for this collection.

R. INMAN JOHNSON

Aftergrowth and Other Stories. By Hayyim Nahman Bialik. The Jewish Publication Society of America, Philadelphia. 1939. $2.50.

Hayyim Nahman Bialik (1873-1934) was the Major Hebrew writer of his day. He became poet laureate of his people at the early age of thirty and kept that position for a generation. Although he was primarily a poet, he was also quite well known as a prose writer.

Among other things he wrote and published five short stories. Three of those stories are included in the book, *After-*

growth and Other Stories. Their titles are: "Aftergrowth," "The Shamed Trumpet," and "The Short Friday." The stories are based in Bialik's memories of his childhood, as were also most of his poems. They are interesting, highly entertaining, and well written. Bialik's style has been termed "one of the most finished instruments in modern Hebrew." The stories have been admirably translated from the original Hebrew by I. M. Lask, who, in addition to making the translation, has written as a preface to the book an excellent interpretation of the author.

J. Leo Green

Red Lanterns on St. Michael's. By Thornwell Jacobs. E. P. Dutton and Co., New York. 670 pages. $2.50 net.

Charleston lovers will rejoice in this moving story of Southern ideals. The great city of Charleston fought for her principles against overwhelming odds. The fate of that beautiful city was the tragedy of the Civil War. In the gripping story a poor boy who wanted to be a gentleman of the old school, found that his ideals came true, but he found that the problem of love was too much even for the principles of an old-fashioned gentleman.

The author deals with such questions as of the sparing of Charleston by General Sherman, the destruction of Columbia, and the philosophy that determines the behavior of Southern gentlemen.

Kyle M. Yates

Vacation Time is Reading Time

Your vacation can be pleasanter and more profitable if you take with you several of the new books. But whether you take a vacation or not books will make life more interesting for you this summer. Below is a suggested list from our reviews. Study the list, read the reviews, make your choice and order from your nearest Baptist Book Store or from the Sunday School Board, Nashville, Tenn.

BIOGRAPHY OF THE GODS. By A. Eustace Haydon.

A book that will give you an insight into what Dr. Goerner calls the "shallowness and inadequacy" of Scientific Naturalism.

PASTORAL PSYCHOLOGY. By Karl Ruf Stolz.

Dr. Dobbins thinks that the revision of the former work brings this book up to date.

A PASTOR LOOKS AT KIERKEGAARD—THE MAN AND HIS PHILOSOPHY. By William T. Riviere.

Dr. Tribble says: "The busy pastors who have not had time to bring Kierkegaard's thought under the microscope of thorough and analytical study will find in this volume a delightful introduction."

CHRISTIAN REALISM. By John C. Bennett.

Read what a former pacifist has to say in the light of the changed world situation.

PROPHETIC PATRIOTISM. By Carter Helm Jones.

Sermons (his only volume) by one of the most eloquent of Southern Baptist preachers.

CHRISTIAN ROOTS OF DEMOCRACY IN AMERICA. By Arthur E. Holt.

Dr. Weatherspoon thinks that in giving us this book, "Dr. Holt has rendered real service both to democracy and religion in America."

LIFE ON OTHER WORLDS. By H. Spencer Jones.

Are you interested in astronomy? Don't miss the book.

FIFTY FRUITFUL YEARS. THE STORY OF THE SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION. By P. E. Burroughs.

Dr. Sampey says: "The pictures scattered throughout the book are worth far more than the cost of the volume."

JESUS CHRIST, THE SAME. By James Moffatt.

"A tonic for faith" by a great scholar.

CHRISTIANITY: AN INQUIRY INTO ITS NATURE AND TRUTH. By Harris Franklin Rall.

This book won a $15,000 prize. Dr. Carver is impressed by it and says, "Examination of it tends to approval of the award."

UNFAMILIAR STORIES OF FAMILIAR HYMNS. By. W. J. Hart.

Prof. Johnson thinks this is a helpful volume for the preacher.